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“AMRUTA SANDESH”

THE IMMORTAL MESSAGE

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Village Panchayats

BY

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The question of village panchayats is looming large in the present day horizon. With the congress ministries in power in many of the provinces there is a feeling among the people that some attention will be paid to this problem. But the problem is not an easy one. India was, of course, famous for her village communities but, many people will say, that to revive them is to go back to primitive times. But anybody conversant with Indian affairs will know that these village communities were the most wonderful co-operative units, and not mere passing phases in the history of man. In fact Dr. Radhakamal Mukerjee would go so far as to say that

Indian communalism (this word has nothing to do with the present day meaning the word has acquired) is much superior to socialism communism, co-operation and, syndicalism etc. in as much as the Indian village of old attended to the needs of not only the producers and the workers but the consumers also. The village communities were little republics levying their own taxes and having their own Government unhampered by the central Government and affiliated to and respected by the state as almost equals. As Dr. Radha Kumud Mukerjee reminds us it is these village communities that made it possible for big empires to exist which were on two

occasions bigger than British India. These survived the Muslims and even prospered under them. Their decay began with the advent of the British who, ignorant of our local self-Government methods suppressed them.

The questions before us now are whether these are worth a revival and if they are, how are they to be revived. The first question turns upon the fact whether we want a centralised autocratic state or a decentralised one. If we want a militarist centralised state with urbanisation as the ideal we need not worry ourselves with the village problem. Most of the present day civilised nations have adopted or are drifting towards the centralised militarist state wherein the Government is from the top with no scope for liberty of person and speech.

But if we want a decentralised state with the villages functioning as autonomous bodies, administering justice to the inhabitants, levying taxes for their own needs, giving relief to the poor and unemployed, in short looking after all the interests of the entire community consisting of producers, workers and consumers, then only can we

think of the villages. Without much discussion many people will agree that a permanent establishment of the state on a war basis is not a sign of progress. Keeping the administration sufficiently elastic to provide for security in times of war we have to think in terms of a peaceful state. Over-urbanisation is not conducive to the good of the peaceful state. In the beginning of a city it is employment that attracts people to it but after a stage it is the reservoir of the unemployed and the under employed. Cities make the rich richer and the poor poorer, in fact they divide the people into two nations. Large scale industrialisation helps the growth of cities and we know that unlimited industrialisation coupled with the inveterate search for markets is equivalent to militarisation. It is necessary at some stage or other to stop further growth of urbanisation. Kautilya long ago recognised this principle and enjoined on the king to form new villages either by inducing foreigners to immigrate or by causing the thickly populated centres of his own kingdom to send forth the excessive population. *

It is not sufficient if the

* Pandit Shamsastry's translation of Kautilya's Artha Sastra.

Central Government alone is good and the local Government rotten. It is impossible for a far-off central Government to exercise effective control over the different local units unless it be by way of force coupled with some sort of Gestappo or secret police and this means suppression of liberty. On the other hand administration from below has a great human value which no type of centralised Government possesses. By giving the villager a hand in everything that is done in the village we infuse a sense of 'amour-propre' in him.

The burden of taxation is growing heavier day by day. The Central Government exacts taxes and spends a good amount on collection and the remainder over some project somewhere and the average citizen feels he is robbed of his money. As long as we have a centralised state controlling every minute detail in every part of the country we need an ever increasing budget. With the ever-increasing budget increases the feeling of the average citizen that he is paying for something from which he is not benefitted. Administration from below relieves the central Government of many of its financial worries. Many new

taxes can be levied by the local units and people will not grudge very much to pay them for they find that the money is spent for their benefit before their very eyes. When each local unit is infused with life and is capable of looking after its own needs the central Government does not need much money. It has merely to super-intend that the different local units do not go out of gear. We need not doubt whether we will be able to make the villages as efficient as we picture them to be, for, till recently the village communities were in a wonderful condition and lived their life in full unmindful of the invasions of foreigners or of the changes of dynasties. The British proud of their culture and ignorant of ours have dealt a great blow to the village administration. They applied the Indian system only for one purpose and that is when they levied fines on the villages as a whole. If we want to correct the mistake this is just the time for it, for, any more delay may disrupt the present Indian village irretrievably.

If we are agreed on the need of revivifying the Indian village then turns up the question of the manner of doing it. Here the working of

the ancient village community will serve as a guide to us. It is not enough if we merely set up in every village a panchayat invested with judicial powers. Any one-sided, artificial development is bound to be a failure. Without stimulating an all-round healthy growth covering every aspect of village life we will not be able to revivify the village. In the ancient village communities there were different village committees for different purposes. The general assembly of the village was the sovereign body and the committees worked under it. There was a committee to supervise the fairness of annual elections. The principle of rotation for election to office was also recognised for, a candidate who was on the committee for the three previous years was disqualified. The rules for elections were so strict that relatives of committee members who failed to submit accounts were also disqualified. These regulations would not leave any scope for corruption. The administration of justice was by local units assisted by village elders.* Municipal departments had their articles of association and whoever

stayed away from co-operative undertakings was punished. Municipal functions covered a wide range from the maintenance of roads, water supply, sanitation, irrigation works, rest houses, temples, provision for strangers, relief for the poor and distressed to the control of village production, consumption and labour. The village was a living organism where every villager had to perform the duties allocated and to exercise the rights given to him.

The financial sources of the village community were many and varied and today we do not find any new tax that had not been invented by them. Viramitrodaya gives instances of 'octroi duties on goods sold within municipal limits.' □ This is a sort of sales tax levied by the village authorities. Marriage and funeral taxes were a common feature. Sometimes a tax was levied according to the number of ploughs the man had. Most of these features have to be incorporated into the new village if we really want to make it a success.

The spread of electricity is a good factor in our favour.

* Vide Dr Radha Kumud Munkir's Local Government in ancient India.

□ Quoted in the above.

The village industries can be rapidly revived if only we have a mind for them. The village administration must be given power over the producer as well as the worker in the village. It should serve, as it did formerly, at once as a 'co-operative society and a trade union'. It is not enough if we merely start a co-operative credit society or a panchayat. We have got to revive the whole life of the Indian village for when only there is life will the limb function properly. Let the state divest itself of many of its powers and allow the village to form various committees to look after various details of daily life in the village. Let the state allow the village to raise its taxes and give it power to compel people to work for the common good, and remain at the apex as a superintendent in this confederation of villages. And when we invest the village unit with a bundle of duties and rights without separating the one from the other we need not worry ourselves about the future of the village. Marriage and funeral taxes will be a good source of income to the local units. A number of villages may be grouped together to form a union and this union can with

advantage replace the district board.

Villages with a population of not less than two or three thousand should be encouraged to have their general assemblies and committees, their village commons, pastures, and 'nidhis' or banks, to manage their rest houses and parks, their religious and educational institutions, to maintain their irrigation works and village forests, their water supply and sanitation, to co-ordinate capital and labour without losing sight of the consumer and to encourage art and literature. We will be doing real service to democracy if we can put life into the village community. We cannot root out unemployment by imitating England or America. We should try to check it in our own way, by discouraging excessive urbanisation and encouraging village movement. We can take advantage of the modern improvements, electricity, conveyances, radio etc. and make our village modern in conveniences and ancient in outlook.

Then there are the problems of land e.g.-absentee landlordism, rack-renting, excessive fragmentation etc. The actual cultivator has nothing to do with the ownership in most

of the lands. He has become as good or as bad as the factory worker. Debt Relief Acts are a mere palliative and do not check the poison that is eating the rural society. Property in India no doubt belonged to the individual but with it is associated the right of others in the village to have a share in the produce. A man holds his property in trust for himself and others. So much so the Mitakshara quotes a text that the consent of the village is necessary for the alienation of the land.* There was also the custom of pre-emption in favour of the village. We can relieve agricultural distress to a large

extent by providing for pre-emption in favour of the other residents of the village and also the approval of the re-constituted village in case of alienation to non-residents. These provisions will certainly curtail the scope of absentee landlordism and rack-renting.

It is time we discarded the competitive and individualistic theories of the west and fell back on our institutions wherein individualism is diluted with a large dose of communism thus ensuring the good but eschewing the evil in both these systems.

* Dr. Radha Kamal Mukerjee's principles of comparative economics



Into the Heart of Man

V— FRIENDSHIP-TOWN.

BY

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I was heartily congratulated on my admittance into the village. I was told that until recent times there was neither a sentry at the Bridge, nor such a strict scrutiny, when later on there was one. The consequence of it was that persons who had absolutely no right were freely allowed in, or for the mere shouting of "friends," and the mistake was discovered only too late. Such of them as could then be caught were bundled up and cast headlong into the Stream of Reserve, whence they drifted down into an inland sea called Bitterness. The river by the bye was fed by the waters of Lake Caution; but was mainly the result of a number of natural springs which bubbled up and flowed in a perennial stream.

Friendship-Town is a little village; little, not in the sense that its extent is small—for there is, oh, plenty of ground fit for cultivation, but that the number of its inhabitants is

very limited. Its men and women wore precisely the same style of dress, and made up their faces in precisely the same fashion. And one more thing too I noticed, there was no market place in the village, but all transactions were effected by barter. Each house had a large garden round it, and every morning ere they commenced the work of the day, they assiduously plucked out all traces of weed that might be found sprouting in spite of their care. These weeds were of several species, though I remember only two of them. They were so beautiful and certainly so attractive, it seemed a sin to root them out and throw away to be trampled upon by the beasts of the field. But I was assured that they multiplied in geometrical progression and that one little root would suffice in very short time to ruin the finest garden in Friendship-Town.

"Selfish and Cunning are their names; and in spite of their siren looks must mercilessly be weeded out," said my Lady, suiting the action to word.

This place had a splendid climate. It was characterised by an atmosphere of uniform pleasantness. But mind you, it was not an absolute dullness without variations. There *was* now and then a chill in Friendship-Town; and at times, an undue warmth and annoying sultriness. But with a little adjustment and light exertion, even these eccentricities were made enjoyable; and the return to the normal condition was happiness itself.

We stayed on in the village, quite pleased with what we saw and felt, a goodly length of time, at the end of which I was told that if I chose I could change my distinctive male clothing and wear the dress which was the costume of male and female alike in Friendship-Town. This, I understood, was the corresponding equivalent to the proceedings under the Naturalisation Act of our countries. That done, I was no longer treated, as a stranger. Unconscious myself, and treated by others with an uncon-

sciousness, of the difference of sex, oh how easy I felt in Friendship Town. Men treated me and my lady both as brothers, and women as sisters. In fact, there was no knowing as to who were men and who women: nor was there any need to know it. For there was only one rule of conduct for both alike, and that was,—what naturally flowed from the heart.

One evening, as I and my lady were returning from a long walk, we found one of the urchins basking himself in the sun and looking intently at something before him. Ever anxious to enjoy the wonders of this pleasing little place, I went forward to see what it was. And oh, what was my horror as I saw a black cobra before him. To the mere baby who knew nothing of his venomous tooth it was quite a fascinating sight—its expanded hood shining like silk in the light of the setting sun and oscillating to and fro in the gentle breeze.

But my heart all rushed in to my mouth. I called out to him to move. But no! he wouldn't stir. He didn't hear me. His eyes resembled those of a hypnotised subject! I shouted louder yet and ran towards him.

"Shut your mouth, you meddlesome fool" fell on my ears. And up I started as a sudden heat I felt and the blood jumped in my arteries.

"Be quiet! Cool yourself!" heard I again.

"Foul-in Fair out! Foul in Fair out!" next fell upon my ears, and I looked before and behind to see who it was that spoke.

I saw no one; and even the serpent suddenly vanished.

Was I mad? There was a buzzing in my ears, and the world was reeling before my eyes.

"Sit down! Cool yourself" again I heard.

I obeyed; and closed my eyes for a couple of minutes to collect my thoughts.

By the time I opened my eyes, I found my Lady trying to wake up the urchin, but he was too far gone. The thought of the boy brought me to my senses and we very soon agreed that he should be taken home for immediate treatment. She led the way and I carried the fellow. We reached his garden in a few minutes. A crowd gathered round us. His

parents rushed forward and intercepted our path with questions. The Lady coolly pointed her finger to the weight upon my shoulder and said "Him first!"

A glass of honest water refreshed me quite, and drove off the fever from my veins. Another glass, and we washed the little one's face and forced a little down his throat. This brought him to his senses, and in a few more minutes, he was alright except for a little weakness which he felt.

Now came the time for explanations, and twenty questions were asked by twenty people at the same time, to all of which, my Lady only murmured, "Foul-in Fair-out in Friendship-Town? By my soul, I will hunt the reptile out from this sacred place!"

More eagerness, more excitement, and more questions—That was all the result of this explanation.

"Foul-in Fair-out! Don't you know him? You saw him in the land of Fact—Eavesdrop Falsefriend's first cousin and that half-brother of Oppertune Diplomat!"

From a number of such explanations and ejaculations,

I came to understand that it was not a cobra at all with which the child was playing, but that it was the Factual appearance of one Foul-in Fair-out, a person whom I used to meet almost every day in the world. He was a very beautiful person and had wonderful powers of subjecting other's will to his own. His very sight fascinated people and in a few days time they became his implicit followers. But in the Land of Fact and in the other places on the other side of the sea of appearances, everybody simply ran away from him; a few who were brave and strong gave him crushing blows and chased him out, for they saw not the fair, tall, figure that he passed for in the world, but only a hideous cobra whose breath was scorching venom. It was that that so maddened my pulse and racked my brain as that villain hissed at me "Shut your mouth, you meddlesome fool."

We stayed there to dinner that night, as might of course be expected. The citizens of the place thanked us heartily for having discovered the existence of Foul-in Fair-out lurking in Friendship-Town, and made up their minds to search and seek out that

obscure nook in their gardens and fields which afforded room to his human weed, and to root him out if possible. They expressed themselves very gratefully for having saved the child, and in the exuberance of their feeling offered me a small place in their village. It was a thing which I never expected; and I said

"No, my friends, I acted on the impulse of my own heart. Pray, don't treat me as mercenary, and keep your land to yourselves."

"No, my friend, we don't know what merces is. See you not there is not even a market in our town?" said one.

"Don't be foolish, young man," said another and an elder, "a place in Friendship-Town is not an easy acquisition, and can neither be bought nor sold. It must only be offered. And we heartily do so since we would have you stay among us. So do not treat it lightly. The chance may not come to you again!"

"Since it has pleased you, so let it be" said I. "But I cannot stay here. My usual place is in the world, and I am now journeying into the Heart of Man."

"Pray do not talk, Sir," and provided you bring the same honest face with you, said he. "You are a naturalised citizen of our village and you have got a place for ever we have given you a place in Friendship-Town." here. Go where you please,



Significance of image worship

BY

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Before considering the significance of image worship, it is better to study the full import of the term 'pratima' in Samskrit. In the Samskrit language, the English word "image worship" is generally translated as pratimarathana. We have to note here that the word "Pratima" and the English word "Image" are taken to be synonyms. In fact the word "image", though a near approach to the Samskrit word, cannot convey all the meaning that is significant of the word pratima. It means "tulyata", "rupa", or "Pratibimba." All these words collectively carry the significance of the thought underlying the word "Pratima". So Pratima does not merely mean either the stone or the picture as is seen by us but the inner spirit of the Supreme that is supposed to be dwelling in that stone, and it is the reminder or the suggestor of the God.

SANKAR'S PHILOSOPHY.

The significance and importance of the Vigharara-

dhana can be explained from various points of view. According to the Philosophy of Sankaracharya, God is Nirguna and as such, is incomprehensible to the human mind. But a devotee that seeks salvation should worship Him. This feeble human mind cannot grasp that Supreme Being which is very abstract and has no form, and so for the sake of ordinary men the sages of Yore conceived the God in some concrete forms and described them in the stutis or the hymns of praise. Vigharas were afterwards made according to these dhyanas. A devotee by first concentrating on this form of God can gradually not only strengthen his power of concentration but also can grasp the highest form of God and so according to the Advaita Philosophy Sagunopasana is necessary for ordinary persons for the realisation of the Nirguna Brahman.

RAMANUJACHARYA.

According to the Philosophy of Ramanujacharya Vighra-

harathana is of utmost importance for a devotee. God though transcending all namarupas resides in any and all of them undividedly perfect, and corresponding to the capacity of his devotees, can take namarupas to aid their dhyanas, and also of his sweet will of creation assume appropriate forms. Agamas which are practical codes of laws for the realisation of God and attainment of Moksha, and are therefore the applied science of Vedasastras proclaim the above truth in most clear terms. This Supreme God is conceived in four stages. The first of them is the "Para." known as Vairaja. The forms assumed by Him in the beginning of this creation are named Vyuhavataras viz. Vasudeva, Samkarshana, Pradyumna and Aniruddha. To protect the Dharma and to eradicate the evil He incarnates, himself as Vibhavavataras viz Rama, Krishna, Narasimha etc. A third is the Antaryaminavataara. The Jiva residing in every one is directed according to his "karma", by this incarnation of God. It is again this form of God that aids all the devotees in their dhyanas also. Even in this stage He is incomprehensible. Here arises the necessity of Archavataras. Bhagavan, so kind and

gracious materializes himself, suitably to the need of Bhaktas, and where he does so there we have an archavataara. So the vigraha of God is nothing but an avataara of God.

SANKARA, RAMANUJA & MADHWACHARYAS

Now according to Sankara one is to suppose that God dwells in the stone or that the stone itself is God. "Pratimadishu Vishnu buddhihi" which is called Prateekopasana and according to Ramanuja there is no such distinction. The Archa is an actual God. Secondly, Sankara warns us not to take that the Pratima itself and nothing else is God, i. e. according to him a "pratima" is a suggestor or a reminder of God, whereas according to Ramanujacharya it is actual God in that it also is His incarnation. Madhwacharya also, like Ramanujacharya advocates that the Pratimaradhana is of utmost importance for a devotee to lead him to higher bliss.

YOGA.

Coming to yoga philosophy of Patanjali concentration upon a concrete object is imperative, because without that an aspirant cannot control his mind.

BHAKTI

Taking away all these outer garbs, it is recognised that there are three stages in the process of development of spiritualism, karma, upasana and snana. Here "karma" is nothing but another "Pratiko-pasana", and the second element upasana lays stress on Bhakti which is divided into two kinds Mukhya & Vaidhee. The latter is a ritual and practical one for an ordinary man i.e. that gives importance to the worship of the images of deities.

Thus we see whatever may be the path taken by one for his salvation image worship is necessary.

Religion in its true sense, after all needs some symbols. Religion is realisation. "It is Being but not knowing" As long as it is not realised it is only the spelling of the word. As such any one who believes in a supreme God and wants to meditate upon Him must have some symbols. We can say with Swami Vivekananda that those religions which do not accept such symbols and worship them, are mere mechanic stuffs. Nay the very nature of humanity needs image-worship. For instance when we say that five times

two is ten, a child can have no idea, but when we bring ten things and show it how five times two is ten it can easily understand it. After all every religion has some symbols or other. The Mohomedans kiss the "kaba" stone and Christians have their cross. To say that they are not symbols is nothing short of the denial of "humanness" in a child.

SCIENTIFIC EXPLANATION

It behoves us to examine here, whether this conception of "archavatara" can withstand the test of our modern scientific knowledge. whether we believe in the theory of Spencer and Huxley that there originally existed some undivided matter that later on was differentiated into this world, or in the atomic theory, we should necessarily arrive at a Superhuman "will" penetrating in and above all these things, as a guiding principle. That "Will" by whatever name you call it, can use any of these objects in this world as a vehicle for manifestation. So there is nothing wrong in believing that the Lord incarnated himself as a boar and a fish. One cannot commune with Him unless He concretes himself into functioning state.

It is this state that our Agamas call an "archa". They lay down that it is possible to invoke the presence of God in a stone by repeating the vedic hymns and by constant waving of "haratis" etc. An image is consecrated in a Hindu temple with Agamic rites and these agamas assert that in the same way as we can get milk, though it is throughout the body of a cow, only through an udder, the alpevading Supreme power can be brought into play through a pratima. So more or less an "archa" means a kinetic conversion of God into a functioning state. Even in the belief that it is possible to invoke the presence of God in a Pratima by constant repetition of "mantras", nothing seems to be inexplicable. When the modern science can prove that it is possible to invoke the spirit of a dead person in an inanimate object even, why should one hesitate to accept the presence of God in a "Pratima" that has been installed with all the Vedic or Agamic rites and hymns whose efficacy has been well known and recognised.

EXPERIENCE.

Even experience of the saints proves that there really exists God in a pratima, for

one that has belief in Him. In the "Life of Sri Rama Krishna Parama Hamsa" written by Swami Saradananda, it is stated that Swami Ramakrishna actually felt the image of the Goddess breathing and some times heard her speak and saw her walking. Nay even the food he gave her was actually eaten by her. Similar instances can be found in the life of any saint and devotee. So this proves that Pratima is nothing short of God—only one should have belief.

DIVERSITY OF IMAGES

Thus we have shown how image worship is necessary and how the principle involved therein and the belief we have are also scientific. We shall now consider the question of diversity of images. Human intellect and nature varies in every man. Such being the case a form that is appealing to one may not appeal to another. So in conformity with human psychology, Hindu religion gives as many variations in the representations of the God as are possible. Now may be asked a pertinent question, whether one can create a new form of the God for oneself and worship it. "Silpa sastras" do not admit of it. These forms

which we now worship are the forms realised by the aspirants, and sages of yore who had pschometric powers by which even as the theories of Ilitchcock and Buechanan admit, one can visualise the whole world in his mental eye. These sages gave us only those forms of God that can be realised. The Editor of "Prabuddha Bharata" says that in some cases it is seen that the forms that are not advised by the "Sastras" were not at all realised by aspirants. So a new form invented by a devotee, unless that form gave him some solace and was possible of realisation is of no use to a beginner.

Considering all the above facts one is driven to the conclusion that for one who wants really to put in practice his religion, image worship forms a first step in his attempts. As long as image worship is aiding the devotees, in their daily practices, one finds no reason for the assaults made by the iconoclasts against these innocent spiritual aspirants.

ANTIQUITY OF IMAGE WORSHIP.

There are some scholars who argue that image worship was not prevalent in Vedic

times and that in the "Vedas" we do not find any references to this pratimarchana whereas in other countries image worship was non-existent at all. This view has been given a deathblow by Prof. Venkatesan and Bhattacharya. A short summary of their views I give below.

In countries other than India image worship was in vogue even in 6000 B. C. In Egypt the image of the Sun-god Ra was worshipped and Egyptians represented their Gods in human form. Idolatry and image worship form a striking feature of Babylonian religion. The religion of Assyrians was the same as that of the Babylonians and the Assyrians attached a great sanctity to the temples. From inscriptions and a letter Tel-al-amara we came to know that about 1500 B. C. an image of the God "Istar" was carried from Mesopotamia to Egypt. Israelites worshipped "Jehva" in an idol form and the Bible refers to the images of Gods. Even to India the cult of image worship was not unknown. In the excavations of Mohenjodaro we have an idol of Pasupati (Siva) and some goddesses and as the Mohenjodaro civilization dates back to atleast 3000 B. C. we can assume the existence of

image worship at that time also.

Even Vedas refer to the images of Gods.

(Rg. Veda) "whosoever buys my "Indra" for ten cows." : Here the word "Indra" must refer to the image of Indra only.

This word must only mean the image of Indra.

There is reference even to the temples in Brahmana texts.

In this way there are passages that refer not only to the

images but to the casting of images, decoration of images, procession of the images and metallic images. Thus image worship was prevalent not only in India but in other countries also even at about 6000 B. C.

Thus viewing from various points viz, Religious doctrines, Science, Actual experience and History even, none can raise his hand against image worship, without himself being a pronounced iconoclast.



Prague under the Invader

The Gestapo at Work.

18,000 ARRESTS

The destruction of Czechoslovakia was completed on Wednesday when the German troops under General Blaskowitz crossed the frontier early in the morning from the Sudetenland and marched upon Prague. The city was entered a few hours later and has since been under German military control, as is all of Bohemia and Moravia.

The first indication of the result of the conversations between Herr Hitler and President Hacha in Berlin (at which the Fuhrer presented a drastic ultimatum) came at 4.30 in the morning in a broadcast from Prague, addressed to all military commanders in the Republic by the Minister for Defence in the name of the President. These officers were informed that German troops would cross the frontier at 6 a. m. and would occupy the

whole of Bohemia and Moravia. No resistance was on any account to be offered to the incoming forces and those who disobeyed the order were threatened with severe punishment. The Czech Army, it was added, would be disarmed. Anti aircraft guns were on no account to be manned and no Czech aeroplanes were to leave the ground.

An hour and a half later early rising civilians heard over the wireless the first official news that their country was under new mastership after 20 years of freedom. At the same moment the first German armoured car reached Melnik, 30 miles from Prague. Immediately a proclamation, bordered in red and bearing the German eagle and swastika which is now familiar to every Czech town and village, was posted on the hoardings.

Under this proclamation no one was allowed in the streets after 8 p. m. without special permission from the German authorities unless he was a doctor or a railway worker; all popular gatherings were forbidden; and weapons, munitions, and wireless sets were ordered to be surrendered immediately. Disobedience of these orders, the proclamation ended, would be severely punished under military law.

With the advance of the German troops the provisions of this proclamation were extended to cover all occupied territory except that the prohibition of wireless receivers applies only to the frontier districts.

GERMAN TROOPS ARRIVE

At 9 o'clock in the morning the first motorized column entered Prague, having advanced through a snowstorm and first taken care to occupy the civil airport at Ruzyně.

Workmen going to their jobs looked in astonishment at the grey uniformed soldiers since many of them had not heard of the occupation. Little clumps of Czechs who had been waiting for the troops greeted them with whistles

and with clenched fists raised. As the solidiers reached the Wenceslas Square the centre of Prague, at 9.30, they were met by a large number of people who, many of them in tears, sang the National Anthem of the Republic. The Germans, red in the face but maintaining excellent discipline, ignored these demonstrations, contenting themselves with raising their arms in the Nazi salute when isolated Germans in the crowd shouted a welcome.

The German forces made straight for the heart of the Czech nation, the Hradschin Castle, which towers over Prague, the home of Bohemian Kings and Czecho-Slovak Presidents. There a force of armoured cars with light artillery took up positions, their guns trained over the city, and soon good humoured German soldiers were photographing each other and talking to the people — mostly Germans — clustered about them. Other detachments occupied the police headquarters and the Hotel Alcron, the city's chief hotel, was taken over by the High Command and the German Secret Police. The Post Office was also occupied.

The Commander-in-Chief, General Freiherr von Gablenz,

imposed an 8 o'clock curfew on Prague which entailed the closing of all cafes, wine shops, and public houses at that hour and required the people to remain at home. One effect of this order was that the German police were easily able to find those whom they sought of whom there were a great many.

President Hacha, when he returned to Prague in the afternoon, was received by the German Army with all the military honours due to the head of a State. A guard of honour was mounted, and the President drove to Hradschin Castle, where he found on guard not the familiar legionaries in the French, Italian, and Russian uniforms under which the freedom of Czecho-Slovakia was won, but the grey-clad troops of the Reich. These soldiers had already occupied a number of barracks in Prague and the surrounding districts and it is understood that the disarming of one of the best equipped armies in Europe began at once. The dejected air of the khaki-clad officers and soldiers who were to be seen in the streets indicated clearly enough the feeling of the fighting forces.

Bohemia and Moravia formally became German Protecto-

rates on Thursday by a proclamation of Herr Hitler.

SORROWING CZECHS

While the Germans marched to the castle in the morning to cheer the Fuhrer and hear the protectorate proclaimed, large numbers of Czechs filed silently past their national war memorial, some laying little bunches of spring flowers between the two flames which were to have burned for ever, and which may soon burn no longer. The Legionaries who fought under the French, Russian, and Italian flags for the freedom of their country were already disgraced, and the process of removing all survivors of the Legion from public office of any kind had begun. Other silent and weeping groups gathered round the memorial to Jan Hus, the Czech national hero, or climbed to the National Hall of Honour, still incomplete, which stands on the hill overlooking the city.

The German troops continued to pour into Bohemia and Moravia. Nineteen divisions, or about 200,000 men, were engaged in the occupation of this area, and other troops entered Slovakia and, according to reliable information, were marching

steadily towards the Polish frontier.

As the German grip on the Protectorate tightens the thoroughness with which Wednesday's action was prepared becomes apparent. Officials of the Reichsbank, fully equipped for their task, took charge of the Czecho-Slovak National Bank and its gold.

As is always the case when Germany occupies new territory, the secret police, armed with a long list of political malefactors prepared in Berlin, swooped down on the city, and Herr Himmler, the Chief of the German Police, was himself in Prague. It is understood that no fewer than 18000, arrests have taken place while people were confined to their homes by the curfew laws, and the round-up of political opponents has continued.

The concentration camps at Milovice, near Prague, and Saaz, near Pilsen, are being filled rapidly. Among those who have been arrested are many of the Czech social workers who since last October had cooperated with the various British and American refugee organizations.

The number of suicides is large. Among those who

have taken their own lives are the honorary British Consulat Bruno, Herr Neumarch, who was found dead in his flat with an artery severed, and the director of the wireless station at Melnik, who is a German. It is understood that many suicides have occurred in other provincial towns, as well as in Prague.

The position of the Jews is, to say the least, unpromising and, to judge by the number of hearses and mourners in the Jewish cemetery the number of suicides in the community must have been large. Four Jews sprang, one after another, from a window in the main street of Prague on Friday.

FUTURE OF THE JEWS

The anti-Jewish measures which are a common place in Germany were immediately and efficiently applied in Prague. Some large Jewish firms are even now in process of "Aryanization" under the direction of a commissioner, and Jewish lawyers, by an order issued on Thursday, are forbidden to practise. This prohibition will soon be extended to exclude Jewish professional men of all kinds. It is certain that Jewish shops

will never reopen under their old ownership. One consolation to the Jews is, however, that none of the scenes of Jew baiting by civilians which marked the occupation of Vienna last year occurred in Prague. There is reason to believe that Herr Hitler himself forbade any such excesses.

The Diplomatic Corps in Prague promptly prepared to take its departure from what is no longer the capital of a sovereign State. In many cases the Legations have sheltered some of their nationals who, in one way or another, have incurred the displeasure of the German authorities. Among those who thus took refuge were three British journalists. Incidentally the offices of the *New York Times* were officially sealed by the secret police.

The stream of would-be refugees continues to flow towards the foreign Consulates-Legations having no longer from the German point of view any *locus standi*. Outside the gates of the British Legation building stands a photographer whose duty it is to take pictures, for the police, of all who try to gain admittance.

German forces left Prague in large numbers on Friday,

moving out by roads leading to the south east. General von Brauchitsch, Commander-in-Chief of the German Army, on Friday morning joined Herr Hitler in Breno, where the Fuhrer was given a reception.

More German troops left Prague on Monday, this time apparently in a different direction. As far as could be judged they were moving westward in the general direction of Linz and Salzburg.

It should be added that the discipline of the German Army since it entered Prague has been excellent and not a single case of misbehaviour by German soldiers is known. The troops when off duty have spent their time walking quietly about the city.

The Government of the Protectorate, under the orders of General Blaskowitz, remains that of Dr. Beran, whose original Cabinet has been officially confirmed. On Friday morning President Hacha summoned the leaders of the *Narodny Jednota* (National Unity Party) and spoke vehemently against the Czech Fascist parties, which have already entered into independent negotiations with the Germans.

In accordance with the chief Socialist organization, President's decision the dissolved voluntarily on Workers' Party, hitherto the Friday.

(Times Weekly)



The End of the Lyceum

MEMORIES OF IRVING

BY

J. B. BOOTH

To the middle-aged and the elderly playgoer who passes down Wellington Street, the portico of the Lyceum—soon, it seems, to disappear—is the surviving monument of an unforgettable era in stage and social history: the era of Irving. It is not easy for the playgoer of a younger generation to realize the position Henry Irving and his Lyceum held in the worlds of art, literature, music, and the drama of his day. With the great public of every class, it became almost a religion to attend the Lyceum, the theatre which had become a temple and a meeting place for the people and the intellectuals alike. The great players of the day acted in its productions; the great painters designed for them; the great musicians composed for them; and pervading all was the strange, dominating, and curiously impressive personality of Henry Irving.

Let those of us who remember put back the clock for a

moment and revisit that lost theatre in the days of its glory.

AN OLD-TIME "FIRST NIGHT"

A Lyceum first night is a "function" of a type that no longer exists. As we turn out of the Strand up Wellington Street the three braziers over the portico throw ruddy gleams over the surging crowds and the long lines of carriages whose gleaming panels bear the crests of half Burke's Peerage. It is still a horse-drawn London, and the brilliant liveries of cockaded coachmen and powdered footmen—from blue, fawn, green, claret, canary, to the Royal scarlet and gold—have not as yet merged into the drab uniform of the standardized, gaitered chauffeur. The finest horses and the finest "turn-outs" in the world are on view, bringing an audience representative of all the strata of London society—Royalty,

the peerage, Parliament, the Bench, the Bar, literature, art, music, and folk who are merely "in the swim." Pit and gallery have been filled long ago by the sternest of critics and keenest of enthusiasts. And there are others present—people one sees at no other theatre. Scattered here and there among the brilliant audience are folk who had known Irving in the early days, and had been kind to him, and have never been forgotten. They are poor now; he is wealthy, and they sit with the famous as his guests.

We ascend the steps and enter the heavily carpeted vestibule, from which an immensely wide staircase, covered with soft, thick carpets, leads to the back of the circle, and on each side of this staircase stand the programme attendants—small boys in Eton suits, for the programme girl is not yet. And the programmes, almost innocent of advertisement, well and clearly printed in an artistic shade of brown, are free. We are still in the days of "No Fees." At the top of the staircase a tall, reddish bearded man in evening dress greets us. It is Bram Stoker, Irving's faithful friend and manager. To Bram his chief is as a god who can do no wrong.

THE ROAR OF GREETING

The audience slowly settles in its seats; the murmur of voices dies, and there is a curious hush of expectancy, for one is assisting at an event. The overture finishes, the house lights die down, the curtain rises.

And at last the entrance of the well known figure, the tones of the familiar voice—and the "Lyceum roar" of greeting.

The play is over, the curtain falls, the applause dies down for a moment, to gather renewed force.

Before the curtain steps the much-loved figure, and a short, sharp burst of cheering greets him. Then utter silence. A few gracious words of thanks, proudly humble; the familiar phrases—"my fellow-workers"—"Miss Terry"; the familiar conclusion—"your ever grateful, loving servant"—and another Lyceum first night passes into history.

Then came the clouds. Fires a severe illness, and the formation of the disastrous Lyceum Company would have sapped the courage of most men, but not Irving's. Once

or twice only was he betrayed into a bitterness which spoke volumes to one who had known the proud, secretive, generous Irving of old. "They watch what I eat, my dear fellow—watch what I eat!

But gallantly he fought on; America once more, faithful as ever, poured much-needed money into the exchequer, and then came the triumphal pro-

gress of that farewell tour—a progress of mayoral receptions, civic honours, and public ovations, to end with a supreme fitness when his last curtain fell on that final scene of Becket, with the Archbishop lying dead before his altar, the low chanting of the monks mingling with the cries of the people and the rumbling of the thunder crashes.

— The Times Weekly.



Indian Politics before the Queen's Proclamation

II

JOHN BRUCE NORTON

Mr. John Bruce Norton who was a barrister practicing at Madras from 1844 to 1871; was one of those noble Englishmen who, "when our forefathers first began to struggle against the darkness of ignorance and servility of dependence stood forward to battle for them and by their side." Throughout the long period of his stay at Madras Mr. Norton worked for the educational progress and political rights of the Indian people. He tried to create healthy public opinion both in India and in England about the Indian questions.

He was a great friend of the late Mr. Gazula Lakshminarasu Chetty and helped him in all his political activities.

Mr. Norton believed in educating the Indians and opening up all walks of life to them. He was a great educationist himself and was a Governor of the High School

of the Madras University as it was then called. He was associated with Pacchayappa's educational charities for over 27 years and throughout the period he tried to popularise education and encouraged many prominent Indian gentlemen to become the trustees of the institution and strive for the uplift of the people. Mr. Norton was a great friend of Mr. Mead, the Editor of Atheneum of Madras and practically conducted that paper from 1850. He afterwards edited the Indian Statesman. He wrote without fear or favour and ventilated the Indian grievances freely and boldly. He encouraged Indians to write in the papers and it was an article by the enlightened Prince Ramavarma of Travancore that was the beginning of a lifelong friendship between him and Mr. Norton. It encouraged men like Sir T. Madhava Row, Sir T. Muthuswami Iyer and others in

their career. He began to write articles and pamphlets about the condition of India and its administration and one such pamphlet about the scandalous state of administration of Justice was responsible for an enquiry committee and Judicial reforms of 1853. Mr. John Bruce Norton in the valuable book which he wrote in the shape of a letter to Robert Lowe, Joint Secretary of the Board of Control on 1-2 1854, he collected facts and figures from official and non official sources not only about the Madras Presidency but also about the condition of India and its people; for he said "It cannot be too emphatically impressed upon the people at large that this question of the Indian Government, is to them properly considered, the one great question of the age. They may not see it now; may we act with such prudence, benevolence and justice that they may not be forced so to acknowledge it hereafter". He deplored the secrecy maintained by the East India Company, the difficulty of getting facts and the woeful neglect by England of her bounden duty towards India in the matter of education, administration of Justice, irrigation and communications and criticised the wrong policies

followed and the consequent poverty, ignorance and miserable condition of the masses-

Mr. Norton was very liberal in his views on the question of educating the native and encouraging him by opening up all walks of life to him; but his idea was that qualification should precede advancement. That is why he did not support the demand of some Indians of the time for immediate admission to the Legislative councils of the presidencies. He however foresaw that one day India should govern itself and wanted that England should slowly and steadily follow the policy of preparing India for self government. He struck a note of warning that having stimulated the aspirations of Indians by education it will be dangerous to shut out all opportunities to them and pursue the same old policies and methods of the East India Company. His prophesy that the Indians might become desperate and take the law into their own hands came true within four years in the outbreak of the Indian mutiny. His book, the Indian Rebellion and how to prevent another is a masterly analysis of the situation in India in 1857 and urged a liberal policy in solving the Indian problem.

Mr. Norton was a great advocate of not only civil and criminal causes, but the cause of the oppressed and down-trodden people. His views as seen in the select committee report of the Rent recovery bill of 1867 show that he was on the side of the ryot as against the Zamindar and the subject as against the state.

He was one of those few English men of those days who not only understood the Indian character but sympathised with their aspirations and treated them with justice, equality and love. He would defend all attacks on Indian character. He convened a special meeting of the Senate of the Madras University and voted against the publication of the convocation address delivered by Rev. Richards in 1865 on the ground it scandalised the Hindu religion and caste system.

After leaving India in 1871 Mr. Norton began to practice before the Privy Council. He was one of the editors of the famous London daily "The Hour". He continued to take a keen interest in the welfare of India and its people and earned a permanent place in the affections of Indians.

At a public meeting held in Pacchaiyappa's Hall in April

1868 on the occasion of unveiling the portrait of Mr. John Bruce Norton, Mr. Norton himself spoke about his own services to India in the following words "And now Mr. President and trustees, it remains for me to thank you for the compliment you have paid me in asking me to sit for my picture and giving it a domicile in this noble hall, as well as for the handsome terms on which you have been pleased to speak of my poor services in the cause of native education and of the natives in general. You have placed me in a very trying position. I hope I am not a vain man; I am sure that I am not proud; but you have appealed to my vanity, and nay, pride after a fashion which renders it very difficult not to be overborne by it. The terms you have used are far beyond anything I deserve; but this I can say, that if the thing were to do over again, I would do it as I did before, without fear on the one hand, or the hope or desire of reward on the other; for in all that I have done I have been actuated by two motives only, charity and justice; Charity which made me desire that those among whom my lot in life was cast should participate in that education which had bestowed such signal bene-

fits on myself ; justice because I thought that the native of this country had a right to social recognition and elevation and to an increasing participation in the administration of affairs of India, in proportion as they proved their fitness for higher and higher positions of responsibility emolument and honour. What we have witnessed this day is a practical reformation of those who are pleased to say that the natives have no feelings of gratitude, and that their vocabulary contains no expressions equivalent to our "Thank you". It will always be a satisfaction to me to hope that when we who are assembled here this day shall have passed away from the scene, some scholar of this people who shall then be, in the words of the parchment that lies buried underneath the foundation stone of this Hall, "educated, free, civilised, and happy, at peace among themselves and with all nations" may point out to my portrait with the kindly thought that this too, was one of those who, when our forefathers first began to struggle against the darkness of ignorance and the servility of dependence, stood forward to battle for them and by their side"

Writing on the Indian National Congress and Indian politics in 1893 Mr. Eardley Norton wrote about his father John Bruce Norton as follows: "But no wiser head or truer heart ever enlisted itself in the unselfish service of promoting Indian progress than that of the man who lived and died undecorated-plebeian *moriar sœux* yet gave without strain of the rich abundance of his experience and of the generous dictates of his beliefs for the advancement of all things tending to union and friendliness and love. I have often thought how proud my father would have been had he lived to see the practical fulfilment of what with him was something more than a day dream, the presence of a man who was not merely a great lawyer, but by instinct and experience in the true sense of the word a statesman. It will harm no man that I ask for the dead, a reputation which assails no rival's claim. Forty one years ago i.e. in 1857 he wrote the words with which my offering lay on his distant grave; I close my long list of contributions to the validity of India's requests and of recognitions of the justice of her wants.

"We are teaching the people to think: are we prepared

to carry out our act to its legitimate necessary consequences? If not, far better were it, with the boldness of Lord Ellenborough, to avow at once, that the spread of education is incompatible with the maintainance of British rule in India. Shall we ignore the change? or honestly accept it and its responsibilities? Is there anyone among us so infatuated as to dream that, after we have taught the natives to think, they will refrain from exercising their newly acquired power? The very charm of novelty alone would suffice to its exercise. We teach them principles of morality; are we infatuated enough to imagine that they are not questioning the reasoning on which we support a declaration of war against foreign states, or the appropriation of the territories of our neighbours; or that construction of old treaties which somehow, ever interprets them to our own advantage? We inculcate in them the principles of jurisprudence; do we suppose that they cannot spy out the nakedness of our present administration of justice and the mockery of our police? We imbue them with a knowledge of political science; shall we not expect to find them struggling to assert

their political rights; urging as they have already done their claim to the abolition of all class privileges demanding that all men shall stand equal before the law; requiring to be admitted to an ever increasing share in the administration of the country, pressing their admission to political freedom, and a representative system which shall give them the hold of their own purse strings? In the old days, which are past, the people obeyed us in their ignorance because they regarded us as beings of superior order and crouched before us as clothed with an irresistible power. They crouched and cowered before us. *Omnino ignotum pro magnifico.* But it is the tendency of familiarity to lessen wonder, even where it does not engender contempt and we have educated people so as to enable them to judge us by a more correct standard. It is more true now than ever that our empire is founded upon opinion. But there is this distinction; formerly, it was a false opinion, now it is a true one; formerly opinion was the result of erroneous impressions, now it is founded upon more correct data; formerly it was based on ignorance, now it is founded in knowledge. Those whom they took

for Gods as the ancient Mexicans or Peruvians mistook Cortez Pizarros they now find to be men like themselves; their superiors it is true but still errant fallible men. They will weigh our very act and it behoves us well to be circumspect as to the quality of our every action. We must accept the truth that the country is to be governed by us for the sake of the people, and not of ourselves. We must drop the habit of regarding ourselves as mere exiles whose first object should be to escape from a disagreeable climate, with the greatest possible amount of the peoples' money, in the shortest possible time. We must look upon the land as that of our adoption and each of us according to his means and opportunities must help on the welfare of the natives, in that station of life to which it has pleased god to call him; we cannot ignore the fact of the change which our educational measures have brought about. It remains then to accommodate ourselves to the consequences of our own policy. We must recognize the right of the natives to political advancement as they fit themselves for employment".

Hardley Norton on the Indian National Congress Indian

Politics. G. A. Natesan (Dec. 1898).

Presiding over the anniversary of the Pachaiappa's Central Institution, Lord Napier paid a tribute to Mr. John Bruce Norton and observed "In Mr. Norton's address, he recognised the cause of Mr. Norton's popularity among the members of the native community, and if there was any one in the Hall who did not understand it he would be able to discern it in Mr. Norton's address".

"Such then appear to be the broad facts of the case as it stands at present a people impoverished and degraded; irrigation neglected; roads scarcely attempted land unsaleable; good land thrown out of cultivation from its enormous assessment; millions of acres lying waste, or only brought into cultivation at the expense of relinquishing the better soils; the revenue not improving; education utterly neglected; Justice a farce.

Is it requisite to write strongly; to harangue eloquently, with such facts as these in order to arouse England to a sense of its neglected duties ? (P. 102).

"The same road which carries off the treasures of the East, shall introduce the polite cultivation of the western world.

x x x

Give us air, light, ventilation, publicity; all other things must sooner or later right themselves.

x x x

A century of sluggish apathy to all except the collection of the revenue" making the heart sick with hope delayed has well nigh wearied out the patience and long suffering of even the mild Hindu P. 324.

It may seem strange to a reader in England that I should set such store by principles which will be probably accepted there as self-evident truisms and many of my own opinions and conclusions in these pages, are I am painfully aware, open to the charge of being trite, but the fact is that in India, as Mr. Danby Seymour (M. P.) will probably vouch, we are compelled to contest first principles; and the very rudiments of political economy are every day stoutly fought, repudiated or denied. One would almost be tempted to think that the mind grows gradually blackened by constant intercourse with natives; as the complexion

tanned by exposure to the Sun..... Hence it is that attention has been exclusively devoted to the collection of the revenue. Hither we trace the necessity for driving and "compulsory labour" and a host of other purely native ideas..... In this abnormal state of mind originate the notions that improvements must proceed only from surplus revenue; that burthensome duties cannot be safely abandoned; that public works are of secondary consideration; and that there is one kind of human nature in England and another in India varying so diametrically that even justice is not suited for the natives. Nor is this disease peculiar to the ruling class; all Europeans seem to fall under its influence more or less. (Foot note P. 239 and 240).

Mr. Norton wrote a pamphlet (1852 ?) about the state of administration of justice in India and it called such a measure of public attention to the subject that it resulted in placing the whole topic in the hands of men of great ability with a view to its investigation and amendment.

In his letter dated 1-2-1854 he writes about his former pamphlet.

"I have been assailed with much gross abuse for the part I took last sessions in exposing one of our Indian grievances; but no one has yet come forward to contradict or impugne any of my facts; for the simple reason that they do not admit of it. The only reply attempted has been in the nature of an apology not a refutation.

I am disposed to believe that the extraordinary amount of perjury in the muffusil courts is much more the effect than the cause of the judges, imbecility.

So far from seeing any reason to modify my formerly expressed opinions, I believe that my pamphlet only touched upon a portion, and that of a very small one, of the actual extent of the evil. What I exposed was merely superficial, the incompetency of untrained judges necessarily resulting from the system pursued in appointments to the bench. In short, want of principle and definitions of right in the substantive law, delay, uncertainty and confusion in procedure; perjury, subornation and forgery on the part of the parties and witnesses; corruption and chicanery, on the part

of the court officials; ignorance, imbecility, and absurdity on the part of the judges, have got to such a pitch in our Indian courts that Mr. Robinson, himself a member of the Highest company's Courts in the north west declares his opinion that a stranger settling in India would commit an act of folly in trusting his fortunes at any great distance from the Queen's Supreme Court.

(Foot note P. 101-102.

Mr. Norton wrote in his letter to Robert Lowe, Joint Secretary of The Board of Control, on 1-2-1854. "If we have accepted the profits and pleasures of Government unquestionably we have accepted its duties and responsibilities; chief among which I reckon that of elevating the millions in moral and social range. The path of our duty lies before us broad, clear and straight forward. We cannot swerve from it to the right hand or to the left without subjecting ourselves sooner or later to Time's revenges. And if we educate the people as we must, the very fable of our childhood should suffice to treat us the impolicy of making them acquainted with their own

No doubt they excited somewhat of incredulity: and were at first asked themselves can such things be?

powers unless at the same time we redress their grievances. If not assuredly with a consciousness of power will arise the wish and determination to revenge their own injuries and woe be to us in India if ever the natives should take the law into their own hands.

Our mission here really is to teach the natives to govern themselves and whether that should be sooner or later our policy I take it to put it upon

no nobler motive, is to arrange the interim that when the separation takes place, it may leave upon the minds and recollections of the respective parties a sense of obligations and benefits conferred on the one hand and of duty performed on the other." Mr. Norton's words proved prophetic for within 3 years the Great Indian Mutiny broke out. He wrote again a book on the Rebellion in India — How to Prevent Another. Page 123 — 124.



Violence and Non-violence

BY

D. SRINIVASA SARMA, B.A., B.L. Advocate.

All violence is not a vice, nor is all non-violence a virtue. Under certain circumstances violence is not only commendable but is absolutely necessary in the interests of social and national well-being. Even as the gardener pulls out the weeds to protect the fruit and flower plants, even as the surgeon amputates the diseased limb to make the rest of the body healthy, violence sometimes becomes necessary in the interests of peace and even of non violence. Violence is not the same thing as cruelty. The infliction of capital punishment as a means of removing public enemies otherwise incorrigible can hardly be called violence. Nor can the dispersal of a riotous and mischievous mob by means of force be considered unjustifiable.

In judging whether a particular act of violence is good or bad two considerations have to be borne in mind: (1) the end that is sought to be achieved and (2) the means

adopted to achieve the end. It is not merely the old doctrine of "The end justifies the means". Not only the end but the means also must be justifiable. The law recognises the right of private defence in the case of individuals, and the same is the rule as between two rival nations. The Dharma Sastras say that if an enemy attacks to kill he who does not try to defend himself as far as he can is guilty of suicide and such a man will go to Raurava Naraka.

**Hantum abhya gatam Sat-
rum yassaktya nanivarayet
Sa atmagna iti khyatah
rauravam narakam vrajet.**

Dharmayuddha is always considered in India as highly meritorious and the warrior who meets with his end on the battle-field was placed upon a par with the yogin.

**"Dvavimau Purushau lokae
Suryamandala Bhedinau**

Parivrat yoga yuktascha Ranechabhiniukho H a t a h". "only two kinds of persons pierce the Suryamandala and go to the higher regions (after death)"— (1) The yogin and (2) The warrior that is killed on the battle field."

The soldier giving up his life on the field of battle in a dharma yuddha is nothing if not a yogin. For a cause which he believes to be righteous he abandons all his comforts, his family and friends, and marches forth prepared for the worst. In a Dharma yuddha both the combatants are conceded equal opportunities and it is more a sport than a beastly out-burst of violence. Hitting below the belt is severely condemned in all methods of warfare. The Rakshasa yuddha of Indrajit, Ghatotkacha and others has always been severely condemned. By some trickery the Rakshasas seem to have anticipated the aerial bombing of the modern times. So long as personal courage and skill counted, so long as the implements of war were such as could be wielded in a trial of strength or skill so long warfare was not considered brutal. As in all other walks of life in the field of warfare also, science and labour-saving machinery have

effected a revolution which disturbs the peace of the world and threatens the very foundations of civilization.

But to condemn modern warfare is not to condemn violence in all forms and under all circumstances. Physical violence must ordinarily be met with by physical violence.

"Vajram vajrena bhidyate"

We cannot cut a diamond with a steel file. The distinction that is usually made between soul-force and brute-force is rather misleading. Brute-force in the sense of unprovoked and unwarranted violence always deserves condemnation. But as a matter of fact all force is spiritual: it proceeds from the soul. You can give a sword to a soldier but not courage. That must come from within his soul; and a weapon in the hands of a coward is injurious more to himself than to his opponents. To characterise all physical violence as brute force and to place it in antithesis with physical force is to say the least—inaccurate. As stated above all force proceeds from the soul and not from the body. But under certain circumstances use of force manifesting itself in and through the body is more advisable than that of what

is called soul-force. It costs a great deal more to directly apply soul-force and some times it takes a longer time as well. Certain pathological disorders must be treated surgically without a moments' delay; while certain others may be treated at leisure medically and may even be left to nature cure.

Passive Resistance, non-violent non-co-operation and Civil Disobedience are terms which have of late gained much currency on account of the precept and practice of Mahatma Gandhi. The ideas are not new: the application thereof to a struggle for political freedom is undoubtedly novel. From the beginning of creation every daughter of Eve practised and with great success the principles of Civil disobedience, and non-violent, non-cooperation in her own home as against those in authority over her whether it is a husband, a father or a son. Hunger-strikes and threats of fasts unto death or self immolation in other ways ever stood our fair sex in good stead and have humbled masculine pride and arrogance. It is so even in the field of industry. Viewed apart from the usual acts of rowdiness that accompany them industrial strikes are only instances

of the applications of these principles.

For the successful application of the principles of non-violent non-co-operation there are certain conditions which are absolutely essential. A threat of non-co-operation implies that the co-operation of the person who administers the threat is deemed necessary by the person to whom the threat is administered. The husband considers the co-operation of his wife necessary in the management of the house; and if the wife threatens non-co-operation sooner or later, the husband yields. The co-operation of the labourer is absolutely essential for the productive enterprises of the capitalist; and when the labourer strikes, the capitalist yields. In the same way the co-operation of the Indian is indispensable to the Britisher for running the administration of this country. The British cannot exterminate the three hundred fifty and odd millions of India and people this country with his own kith & kin. The Indian must till the soil and produce the raw material for the Britisher's factories at home. The Indian village patel must collect his revenues, the village karanam must write up his accounts, and the Indian police

constable must maintain the King's peace; otherwise his huge navy, his big machine guns and his bombing aeroplanes notwithstanding, the Britisher cannot govern this country. He wants our co-operation, and if we refuse to give it the Britisher is undone. The greatness of Mahatma Gandhi lay in recognising this weakness in the position of the Britisher in India and in exploiting it for the country's cause. If non-violent non-co-operation has been of any effect, and if it has made the Britisher to come to terms with us at least in the matter of Provincial autonomy it is not due to his innate goodness or generosity or fear of international public opinion. It is due to the inherent weakness of his position in India.

Kayasth nodarasthena matrunamsam nakhaditam.

Daya Heturnachaivatradantabhavohi Kevalam''

A kayastha is supposed to be cruel and avaricious, and Kshemendra says that a kayastha does not eat his mother's flesh while in the womb and explains it by saying that it is not due to his kindness for his mother, but on account of the fact that at

that time he was toothless. In the same way the Britisher yields or appears to yield to non violent non co operation because it is impossible as well as imprudent for him to wipe out the teeming millions of this country.

But the case of India is unique. History probably does not afford any other instance of a huge nation like ours being dominated for centuries at a stretch by a handful of foreign traders. If non co-operation is an effective political weapon in India it will not be and cannot be so in other countries. Gandhiji has recommended the same remedy to the Czechoslovakians as against the aggression of Hitler. With due deference to Gandhiji's sincerity one cannot but differ from him whether one is bold enough to give expression to one's opinion or not. Even in India as against a new invader as for instance, in the event of a possible invasion by Japan, Germany or Russia, our hunger-strikes and salt-satyagrahas would be of no use. We must either fight the invader in his own way or else choose between the frying pan and the fire. i.e. between the old foreign domination and the new foreign domination. If hunger-strikes

are efficacious enough to melt the hearts of invading armies the besieged in the case of every siege during a war would prove victorious in the end; for the very object of a siege is to starve the people with in. Non-violent non-co operation is an effective weapon in the hands of an already subjugated and disarmed nation; but it is useless as a weapon of offence or defence as against an on coming invader.

Without violence nothing is achieved in Nature. The child forces itself from out of its mother's womb with violence. The seed shoots out from the soil with violence. Rains pour down with violence and the floods of rivers and streams and water-falls rush forth with violence. Violence is eagerness, violence is sincerity, violence is determination. Banish violence from Nature you have dead inert matter but no life.

To eagerly desire for a thing is to be violent in thought, The desired object may be desirable as the desire of the Indian nation to free itself from the yoke of foreign domination. If the desire were not violent nothing would be achieved. But the fact of the desire

being Just does not and should not take away the violence therefrom. In ordinary parlance violence is usually associated with injustice but it is not right. The violent desire of Draupadi to vanquish the Kauravas translated itself into the violent warfare of the Pandavas. The violent desire of Lord Buddha to realise Truth induced him to tear himself away from his kith and kin from his Kingship, and from his wife and child. The only non-violent man is the Jeevanmukta the man who has no desires, either for himself or for others. He is at peace with himself and with the world and if he moves and acts it is in strict accord with the laws of nature. He has neither hopes nor disappointments. Lord Sree Krishna was not disappointed at the failure of his peace negotiations with Duryodhana nor did he lose confidence in himself. That supreme attitude of a Jeevanmukta may altogether be left out of consideration in the exigencies of a political struggle. In fact Lord Sree Krishna counselled Arjuna setting forth his various reasons therefor "therefore wage war Oh Bharata.

Granted a violent desire, the means of achieving it will

vary according to circumstances. If physical violence is necessarily bad, and spiritual force necessarily good, hypnotising your opponent must be really commendable. We read in the Puranas, about the various Astras, such as, Sammohanastra and Bramhastra. Sammohanastra may be translated into modern parlance as mass hypnotism. Is the use of the Sammohanastra an act of violence or non-violence. There is certainly no physical force involved in it. The force if any is spiritual. None the less it is an act of violence and not of Non-Violence. It will be Just or unjust according to the object for which it is utilised. Arjuna is said to have made use of Sammohanastra when he fought single-handed against heavy odds on the occasion of Uttaragrahana.

The true ancient Aryan principle seems to be that the utilisation of spiritual force for the achievement of one's desires, is more heinous than the employment of physical force. Puranic heroes employed their Astras only in the last resort. Rama fought Ravana only with his bow and arrow as an ordinary soldier; but when he found that Ravana could not be vanquished by means of mere

physical force he released his spiritual force in the shape of Bramhastra. There is a proverb in the Andhra language to this effect—"Do you employ a Bramhastra as against a sparrow? The idea is that Bramhastra which is a special and particularly potent application of spiritual force should not be employed as against an insignificant opponent. If a bug or cockroach worries you you don't open machine gun fire upon it. You can simply crush it under your fingers or toes. All the ancient Rishis seem to be of the same opinion. They preserved their spiritual force for some higher ends. When wild beasts infested their *ashramas*, or Rakshasas disturbed their penance, they sought the help of the king to abate the nuisance by means of ordinary physical force. It was certainly not impossible for those sages to tame wild beasts or curse Rakshasas. We in these days extol the use of spiritual force and condemn physical violence; firstly because we really don't know how forcible spiritual force is; and secondly because we associate physical violence with modern methods of warfare. A Bramhastra works greater havoc than all the modern implements of war put together and let loose at a single

moment. Therefore our sashtras ordained that Bramhastra should not be taught to any man who has no control over his own mind, that the man who uses it should do so only in the last resort and even then should not use it if he does not know how to recall it. Bramhastra is not given to rowdies and ruffians. It is given only to Dhirodattas, who are incapable of hurting a fly in times of peace but can wallow in the blood of their enemies when the need arises. It is such men who understand the true significance and efficacy of violence and non violence, of physical force and spiritual force.

In Padmapurana it is said that after Lord Narasimha appeared Prahalada prayed to him that he might induce a change of heart in his father and Narasimha instead of killing Hiranyakasipu simply

converted him into a bhakta of his. But according to Sreemad Bhagavata Nrusimha is represented to have torn Hiranyakasipu to pieces. The Padmapurana seems to support the theory of non-violence but that version of the story is intended only to emphasise the truth of the principle that none can become a bhakta if the Lord does not deign to make one so.

“Iswaranugrahadewa Pumsam advita vasana” The Bhagavata purana lays down the principle involved in the Lord’s eternal promise.

“Paritranayasadhunam vina sayacha dushkrutam Dharma-samsthapanarthaya Sambhavamiyuge yuge,” For the protection of the good and the destruction of the wicked for the establishment of Dharma I manifest myself in each yuga.



The Temple in the Ancient Tamil Land

BY

Pro. C. S. SRINIVASACHARY, Annamalai University.

Almost every village had its own temple or temples. The temple was in ancient times the busiest part of the town or village. At first temples should have been constructed in village groves; and some of the ancient temples have names like Vedaranyesvara, Vataranyesvara and Svetavanesvara, which indicate that the temples were so called because these were situated in groves. The temple in its earliest form consisted of the innermost shrine or the garbagriha and two mantapas in front. The mantapa in the front was known as the mukhamantapa. This simple structure was known as the Triyanga and there were niches in the walls which housed the innumerable smaller deities. Later the structure came to be built of five parts or angas known as Panchanga the technical names for these being Kandappadai, Kumudappadai, Jagadippadai, Uttiram and Vimanam. Royal and princely patronage in the Pallava; Chola and the later Pandya and Vijayanagara times led to the gradual extension of the size and the magnificence of our great temples adorned with covered and richly sculptured colonnades, huge prakara walls round the central shrine, towering gopurams at the gateways and high castellated walls, thousand pillared mantapas, etc.

Bound by agreement, a number of men who were in charge of the temple lands, money, live stock and other endowments, brought at the stated times their various offerings—ghee, oil, cleaned rice, vegetables, fruits, sandal pastes and incense, musk, rose-water, etc.—and promised never to fail in their duties: Persons who cultivated Devadana lands on lease had to bring to the temple courtyard at their own expense the stipulated quantities of grain and other produce. In the temples labour was efficiently performed and minutely divi-

ded. A record of the time of Rajendra Chola found at Kolar (Kualalapuram) provides for service in the Durga temple at that place, a Brahmin to perform sacred worship (Siva, Brahman or Sivacharya) four Brahmin bachelors to do the attendant work: servants to bring sacred water to gather flowers and make garlands; two families to cultivate the garden, three watchmen, four Yogins, three Bhairavas, four Yogisvaras a singing troupe of ten persons one accountant, twenty-four dancing girls, one potter, one washerman, one astrologer, a superintendent, a carpenter, singers of the Tiruppadiyam and the Tiruvoymoli and a teacher to expound Vyākarna.

Sometimes records speak of grants to temples for the maintenance of almshouses, repairs of breaks or cracks in the temple structure, the supporting of temple servants and of Brahmins versed in the Vedas. In the temple-mantapas, the Vedas were chanted and expounded; while the Mahabharata, the Dharmasastras, the Puranas, grammar, rhetoric, logic, astrology and astronomy, medicine, and other special sciences were taught to those that came to learn them. In the Tiruvottiyur temple, Vya-

karna, Soma Siddhanta and Panini's Mahabhashya were taught. This school is referred to in numerous records ranging over a long period of time down to Kulottunga III. A Vaisya, Madhava by name, constructed the Jananathamantapa, where, by the royal grant of Virarajendra Deva, were established (1) a school for the study of the Vedas, Sastras, grammar, Rupavata-ra, etc., (2) a hostel for students, and (3) a hospital. The students were provided with food, bathing-oil on Saturdays and with oil for lamps. The staff and establishment of the school, hostel and hospital comprised one physician, one surgeon, two servants for fetching drugs, supplying fuel etc, two nurses for the patients, and one general servant. A record of the twelfth century states that at Tirumukkuḍal there existed a hospital with a number of beds for the sick.

A Chola epigraph registers the gift of land by a learned man to scholars who expounded the Prabhakara-Mimamsa. The temple in such places became the natural centre of both sacred and popular learning, and of hard, scientific and scholastic studies. One inscription makes a reference to the Vyākarna-danamantapa

of a temple. An inscription of Rajendra, of a date not later than 1023 A.D., records a temple endowment intended for the maintenance of a college for Vedic studies and also an attached hostel calculated to maintain 340 students. An epigraph of 1122 A.D. tells us that as many as 44 villages were donated to a temple for giving food and clothing to ascetics, teachers and students of the Vedas.

Colonies of genuinely pious Brahmins were attached to temples. Record No. 277 of 1913 refers to the establishment of a culture-colony of 108 Brahmin families equipped with all the necessities of life and even with a library called Sarasvati-Bhandara. Sometimes the village assembly itself performed such educational work. Such culture-colonies were called Gaticas, Agraharas and Brahmapuris. The Mathas served, besides the temples, as centres of higher learning, where advan-

ced scholars gathered together and received generous patronage.

In the Ranga-mantapa of the temples, dancing was usually practised and on special occasions dramas were also staged. The temple was also the principal feeding-house of the village. All strangers, ascetics, and men of learning were fed sumptuously at the temple. On festive occasions such feedings were specially prominent.

The temple was also the place where Kings performed their coronation, tulabhara and hiranyagarbha ceremonies. Rajaraja had his tulabhara performed in the Tiruvisalur temple; Jatavarman Sundara Pandya (1251-75 A.D.) built several tulapurusha mantapas in the Srirangam temple; and in the Chidambaram temple Chola and Pandya rulers of the thirteenth century especially, often were crowned victors and triumphators.



Indian Railways and the Public

BY

Mr. D. V. KRISHNAIAH, B. Com. (Hons.)

1. PUBLIC OPINION AND RAILWAYS

When the pioneering ancestors of the 'Grand Trunk Express' and the 'Deccan Queen' made their first appearance over the experimental lines at Madras, Bombay and Calcutta, in the fifties of the last century, Indian public, perhaps with the exception of a few high class intellectuals, must have had interesting as well as extraordinary views-whose vestiges are still pointed out in the interior country-about those veritable blocks of iron packed with human souls and moving post haste at exciting speeds through field, valley and cave. Hardly even with a century's history behind, Railways in India record quite a disproportional impact over the multilateral life of the country. Imperceptible though this could be for some years, Indian genius was not slow to recognise this virulent transformer of ideas and institutions social, political, and economic, religion not being excepted. Since then, steadily and stealthily if not slowly, Railways have made

serious inroads into the public life in India, so that to-day, they cannot be considered as anything but an absolute necessity, an indispensable companion and a lovable pastime.

But Public opinion as an anvil on which policies are to be hammered out, or as a potential force capable of modifying or throwing out the existing policy and enforcing approved principles of its own, is still in the womb of time. Serious foundations towards the formation of such can be said to have been laid by the Great War simultaneously with its contribution to the general awakening of public consciousness. Though slightly technical, Railway Policy in India has been, of late, attracting the attention of a wider populace. Thanks to the patient labour of some of our foremost publicists, during the next decade or two, one can be sure of countenancing keen interest and unabating enthusiasm on the part of the public in railway economics as

the progress of the nation at large will then be realised to have been bound up with a deliberate and consistent railway policy.

The animating discussions in the Central Legislature on the Railway Budget, the occasional press communiques of the Railway Board and the deliberations of the Railway Publicity Bureaus, are some of the channels through which public opinion has been coming into contact with the official information on Railways. Of course nothing need be said either about the innumerable Passengers' Associations or of the Joint organisations of the local Advisory Committees through which the Public is being supposed to have been exerting its influence on several decisions of the railway companies.

No hard and fast rule can be laid down as to the relations of the Public with the railways of any country but the natural, social, economic and political characteristics of each country are the main centripetal forces converging and culminating into an at the-time and on-the—

spot policy. This incidentally compartmentalises the role of public control in the ownership and management of railways. Though almost permanent, these relations, especially in cases where the balance of power weighs in favour of private enterprise, could not claim to be the last word. Circumstances did not fail to arise when the events could successfully put up before the nation the *Conditio sine qua non* of the railway administration. Two such outstanding examples are found in America and Great Britain during the Great War. In Great Britain soon after the outbreak of war, Railways were taken into an absolute control of the Govt with a guarantee of the net revenue of 1913. A Railway Executive Committee consisting of the General Managers of the principal railway companies took charge of the administration. In 1919 Ministry of Transport was formed with full powers and control. U. S. A. made similar provisions and also made special appointments in addition to the supervision of a cabinet member. Though this is an unambiguous vindication of the continental principle¹ and a virtual defeat of the British²

1 Whatever can be done by the State should be so done—

2, Whatever can be done without the State should be so done.

principle, there still remains a naive preference towards the "efficiency" of private enterprise. The advocates of the pseudo efficiency of state-control contend that railway earnings are not the 'be all and end all' of the aims of transport. They would rather direct the attention of their opponents to the opinion of Prof. Hermann Schumacker that "Railways may be considered as 'means' in various ways"¹ As such, one generalisation is at least feasible. Railways in any country resemble a vital public utility concern rather than a secluded branch of industry disinterested in the development of other lineaments of the country's industrial structure. It is the key of even the so called key industries, affecting and being affected by all economic and other activities of the population served by it. The colonial railway history and that of some of the nascent republics in the Southern Hemisphere will only confirm and enhance the need for an absolute control of railways by Public's true representatives. But in India, the political relations between the Government and

the Public create special problems.

2. FEATURES OF EARLY HISTORY OF RAILWAYS.

One need only be reminded of some of the salient features of the early history of railways in India². According to all accepted notions, Railways were a burden upon the Central Budget owing to the losses incurred by the Guaranteed Companies in their initial attempts to open up the country to trade and other purposes. The main reasons for the strenuous efforts of the Government to inaugurate an efficient system of Transport in this country are given as two. The Commercial one emphasises the necessity of Indian raw cotton felt by Lancashire, when the Civil War in U.S.A. closed the docks of New Orleans. The strategic second attributes this at-all cost-policy to the post Mutiny consequences in the government of India. Thirdly, but of no less importance is the synthetic opinion of the expert seers of the imperialistic designs, that India had to fall in line with the fate of any colony in course of a

1 "They may be considered from general economic, the financial, the commercial - political, and military point of view"

2 Indian Railways: Sanyal

thorough exploitation. Reasons and their relative merits and motives interior as well exterior, are not as important as the results that followed. With an undeniable advantage of thousands of crores of British capital, we are able to see the railways as what they are. In order to understand the actual problems confronting to-day, only four of the main features of our railway history may be considered.

Firstly, There is a clear and unmistakable trend throughout the construction period of the railway history that demand felt for railways in India was sudden as well as pressing. The opinions of the Honourable Board of Directors, Mr. Simmon's Report on the gauges, and even the earlier proposals of Mr. R. M. Stevenson in 1844, invariably reveal such anxiety. Though Lord Dalhousie stated that "I hold that the creation of great public works which although are mainly intended to be for the multifarious operation which the trade and industries of the community keep in motion, is no part of the proper business of the Government," it is only intended to justify the

enormous inflow of British capital and enterprise but never to show any indifference towards the construction of railways. Whether as part of the Famine policy or as the militarist defence, or as buffer to the rushing commercial demands from Lancashire, the instituting of a railway system could not be postponed.

Secondly, the innumerable experiments carried on in railway construction testify to the lack of any definite and consistent system of carrying on the encouragement given to the foreign companies invited to lay down the rails. The so-called Old Guaranteed system which lasted for about thirty years ¹ cannot be classified as a single system because of the fundamental differences in the 'contracts' entered into during that period. Each contract can be regarded as embodying separate principles in determining the relations between the Company on the one hand and the government on the other, No uniformity has been observed either in the granting of privileges in the country or in the guarantying of the rates of interest ². Then comes the State Con-

struction period 3, when the Secretary of State raised loans for railways in England. Unfortunately this could not be successful owing to the devastating famine of 1876-8, the Afgan Wars and the fall in the gold value of rupee. Even under the revised new guaranteed system, 4 There is more diversity than uniformity in the management and construction. The new and complex nature of the "Assisted Companies" which only managed the state owned lines for a share of profits added to the confusion. 2 The much used Rebate System of 1893(1) completely altered the financial position of various companies beyond any generalisation in the policy of state aid. The succeeding period 2 upto the outbreak of the war, is an epoch making one. Railway Board was given control over the Railways in 1905. This marks a reverting tendency towards harmonisation of railway problems. The war 3 and the Post-War 4 periods of railway history recognise the need for amalgamation and unification of railways and the Acworth Committee of 1920 was for the first time an official record of a move towards it.

Thirdly, in the early history of India, one cannot escape the variety of the sources from which railways have been financed. To summarise, they, in the words of a famous author, are as follows:

(1) Out of surplus of general revenues of the Government and cash balances

(2) By the raising of capital by the Government in India (Rupee Loan) or in England (Sterling Loan)

(3) By the issue of debentures in England by guarantee of the Secretary of State.

(4) Savings Banks Deposits

(5) From Appropriations from Famine Fund.

(6) Half of the profits of the rupee coinage.

(7) Capital invested by the private companies of their own accord.

The repercussions of such heterogeneity of financial obligations of railways can only intensify the trouble of applying a nationalistic policy in the management of railways.

3 1869-1879

4 1883-1800

1. Gazetteer p- 371

2 1900-1914

3 1914-1921

4- 1921-after

Fourthly, as a consequence of the above differences, ownership and management have been either intermingled in various ways or divorced completely. To be brief again an idea can be had from the following classification of Indian Railways on the basis of management and ownership.

- (1) Lines built and operated by guaranteed companies.
- (2) State lines operated by State.
- (3) State lines leased to Companies for operation.
- (4) Lines built and operated by Assisted companies.
- (5) Lines owned and operated by Native States.
- (6) Lines owned by Native States and operated by Companies.
- (7) Lines owned by Native States and operated by the Govt. of India.
- (8) Foreign lines (West of Indian Portuguese lines.)

The visualisation of some of these tendencies in the railway history of India will place one in a position to realise the gravity of the outlook

towards the conversion of a tangled web of financial perplexities into a facile instrument of public utility aiding the population in its 'struggle for existence' in the country and outside.

3. WHAT ARE THE INTERESTS OF PUBLIC IN RAILWAYS.

Occupational census of any country reveals the distribution of its population in agriculture and industries. Accordingly depends the nature and intensity of the interests of the Public in the railway rates affecting them. This can be termed as Indirect interest. But Direct Interest of the Public in Railways can be witnessed when he is a passenger and when he happens to be the consumer of goods travelling over the rail. In between the agriculture and the industry, there is the commercial community still remotely affected by the fluctuations in the agriculture or industry in which they act as the middlemen.

a. Railways and the Agriculturist.

Agriculturists' interests are bound up with Railways for the following purposes.

(i) Agricultural produce must move from the field to the nearest wholesale centre. system of railways is developed.

(ii) Agricultural implements whether nationally manufactured or foreign must reach the interior of the country from the manufacturing or wholesale centre.

(iii) Cattle and other Live-stock required in agriculture and other occupations must pass from one place to the other according to circumstances. For instance, the Chicago Meat Industry depends for its sheep on the western States from which special trucks carry the animals at special rates.

(iv) Manures, fly-killing chemicals and other miscellaneous requirements in agriculture, when long distance travels are involved must take the help of rail ways.

(v) Fluctuations in prices of agricultural produce are to some extent minimised or intensified according as there exists good system of railways or not.

Royal Commission on Indian Agriculture has clearly pointed out the various deficiencies which can be avoided if a good

b. Railways and Industries

Industries of any country are created, smothered, transferred or curbed, sometimes by the Rates Policy adopted by the Railways. Just as rate of interest, rate of exchange, or rates of commission etc., though forming negligible amounts considering the value of the product or of the transaction, are able to effect the localisation, development or demise of the industries, Railway rates also do not lag behind in transforming the economic and industrial fortunes of localities, districts or even countries. The four factors of production must incessantly pass through one or the other systems of transport and the majority movements are on railways. In India, The Indian Industrial Commission clearly brings out the relation between Industries and the railways.

"The history rate fixation, says the commission" reveals a desire to divert traffic from one Indian port to another, rather than a careful examination of the effect which the rate imposed would have on the total cost of conveying the goods to their port of foreign

destination and therefore on their ability to compete with products from rival sources" Again it also says that "Railway Rates Policy has resulted in congestion of industrial areas"

ting in the internal markets with the heavy rated internally manufactured or mined commodities 1.

D. RAILWAYS AND PUBLIC FINANCE.

c. Railways and Trade.

Trade, whether home or foreign necessitates movement of commodities. The incidence of railway rates on various commodities cannot be estimated easily. But adverse or favourable rates will be converting into cheaper ones or dearer ones and thus act as undeniable forces in the determination of supply of demand for the commodities in general; The actual number of intermediaries to be accommodated and the number, locality and size of the trade centres and incidentally depend upon the railway rates of the particular cases. The port problem in India is one of the major questions to be solved. More than once by almost all thinking men Railways have been accused of encouraging uneconomic competition among ports for traffic on account of which commodities from foreign countries are actually compe-

Finances of the government are also affected by the railway policy of the country. If the Railways enrich the citizens of any country the taxable capacity of the nation is indirectly influenced.

E. RAILWAYS AND THE TAX—PAYER.

Since the inception of the railways in India, the annual budget of the central Government of India had to bear the brunt of the vicissitudes in the earnings of the various 'companies' whose financial relations with the State have been closely interwoven both by way of the guarantee of interest and of the sharing of the surplus. 2 From 1845, Indian Railways were unable to earn the rate of interest guaranteed which enhanced the difficulties of the taxpayer to the extent of Rs. 58 crores. Railway profits were first recorded in 1900. There is a steady increase of profit.

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1. The Korean and the South African coal was found to be competing with Indian coal in the internal industrial markets-
 - 2 Indian year Book

throughout the teens which rose so far as £10 million. The period 1920-1925 was that of most fluctuating finances, the strain of which the central budget was found to be unable to tolerate. Total profits made by railways during 1900-24 amounted to 103 crores. Owing to many reasons³, the well known separation of Railway budget took place in 1924, when the resolution re-introduced by the Standing Finance Committee was accepted by the Government of India on 20th September of that year; The Chief aim of separation was considered to be that "Railways should be as free as possible to manage their own affairs and be responsible for their own finances," and "that from the view point of the Central Budget the inevitable fluctuations of Railway revenues are a seriously disturbing factor and that separation is the means of securing some measure of stability". According to Mr. Tandon, the year 1924 happens to be a turning point in the Railway history.¹ So far as the tax-payer is concerned, separation convention stipulates a contribution of 1% of the capital at charge and

a third of the clearly defined surplus, for which Indian public has been anxiously awaiting every year from the Railway Budget so that it may contribute towards some relief to the tax payer. The annual contributions in respect of this amounted to 42 crores in addition to 26 crores deducted losses on strategic railways. Upto 1936-37, the arrears stand at 30.75 crores. The Wedgewood Committee appointed to enquire into the financial self-sufficiency of railways could not suggest the way out of a gross liability of 62 crores suspending over the railway earnings. The Railway Member therefore suggests the "clean slate policy" for the Federal Railway Finances by writing off the arrears due to the public. Nothing more is necessary to portray the vital interests at stake in the administration of railways. Considering the steadily increasing railway earnings from the last three years, one is likely to feel that the necessity of depriving the tax-payer his due repayment of railway losses borne by him cannot loom as large as it had done some time back. The vicinity of a Federal Railway Authority is not equally reas-

3- Acworth Committee Report of 1920-1924

1 A critical survey of Railway Finances in India since 1924

sureing so that few years more will be able to salve the stranded finances of Indian Railways.

In addition to the multifarious indirect aspects of public interests mentioned above the fact that every man is a passenger and a consumer leads us to the important part of public relations with railways.

a. Railways and Passenger Traffic:—

Attention may now be diverted to the direct interests of the public in railways. Every Indian has a right to take advantage of the system of transport in which the Government has invested a thousand crores on his behalf. It cannot be but redundant to enumerate here, the too-well-known grievances of the third class passengers in India.¹ The very foundation upon which the present classification of passengers is based call forth serious criticism from several quarters, the ethical, cultural, and social implications thereof, being the sharpened blades of adverse opinion. One class traffic has no doubt the felicity of a

cultural homogeneity but according to the theory of charging what the traffic will bear claimed to have been applied by Indian Railways also, the blatant diversity economic class strata among the public, does not seem to admit of sweeping surface uniformity. Nevertheless, one class traffic in India, can be economically achieved provided the vast margin of untapped sources of public travel is made use of, at the same time, raising the standard of convenience scarcely that can be reached by any other system of transport. Public opinion is surcharged with the notion that railways in India have lost traffic because of the low standard of facilities provided, not to speak of the proverbial incivility of railway servants. Whether passenger fares in India are high or low is a question involving a whole time discussion. An interesting comparison has been made by the Indian Railway Enquiry Committee of 1937, between India, and other countries. The average Receipts per Passenger Kilometre in India is placed at 1.25 corresponding figures for U. S. A. and Italy being 3.69 and 4.14. Therefore the

1. Discussion on Railway Budget, 1937-38—Hindu March 1939.

2. Bulletin No. 2/1938 issued by Indian Railway Conference Association.

commission came to the conclusion that in India Passenger fares are considerably lower than many other countries. But without any relation to the average income per head or to any other index of passengers' economic strength, such an absolute comparison can only press a hasty conclusion over a highly complicated phenomenon.

B. RAILWAYS AND GOODS TRAFFIC.

Consumption of commodities subjected to an extensive railway travel, keeps every individual sensitive to the fluctuating or adverse rates charged by railway companies. To continue the comparison I made by the commission, the level of rates for goods traffic also, is found to be far advantageous in India rather than in other countries. But if we extend the same analysis and compare the charges for goods traffic and passenger traffic in various countries, some interesting observations are feasible the accuracy of which is more likely than vouchsafed. In Canada as the figures stand as well as in U. S. A., the

average receipts per ton kilometre are half of the average receipts per passenger kilometre; whereas in India, the reverse is the case. This leads to a logical conclusion that where as U. S. A. and Canada are concentrating on passenger traffic and subsidising the exports with cheaper rates, so as to enable the goods to meet favourably international competition, in India, Railways seem to extract the last pie available from the goods traffic and thus the poor passengers can only pay relatively lower rates. Such policy cannot but be described in scathing terms when the stifled industrial potentialities of a vast continent are visualised.

A quotation forming the broad features of the South African Railways is not out of place here. "Low rates for raw materials of manufacture agricultural produce, minerals and other raw materials (products) of the country, with a view to stimulating agricultural and industrial development, special low rates for long distance traffic on tapering rate principle....."

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1. The Report of the Indian Railway Enquiry Committee, 1937.

The Basing Point System followed in U. S. A. is very useful for an industrially crowded locality. This may be considered for the port traffic in India.

Passenger fares substantially low particularly for suburban and long distance traffic..... low distribution rates to afford inland traders equality of opportunity as regards the railway traffic in competing with coastal merchants" 3

Specific policy towards exports and movement of raw material is sure to raise the standard of earnings of the major portion of Agricultural Population which will be in a position to learn travel for other purposes than absolute necessity.

4. Administration of the Indian Railways.

Not only to materialise the cardinal needs of reconstructing the Railway Rates policy, but also to safeguard the enormous public investment, it is highly incumbent upon the public to be vigilant over the policy adopted and changes brought in the relations of Railways and the public. Hitherto, the Railway Board, with the commissioner or the Railway member has been tackling the problems without the aid of any statal organisation, and meeting the

public criticism in the central legislature. No ideal has yet been definitely given whether the Federal Railway Authority can only be a concomitant of the Federal Legislature or it follows the Federal court and precedes the full-fledged inauguration of the Federal Constitution.¹ The triangular fight on railway policy is quite evident. There is the Government apparently championing the cause of the taxpayer pressing for self sufficiency more than any thing else. The industrial and commercial interests in the country are wide awake demanding general reduction of rates aiming to convert the system transport as a whole as one subservient to their needs and vested profiteering. Last but not the least there is the nationalistic public opinion, which aims only at a rapid industrial and commercial progress of the nation to enhance the national wealth so that the appalling poverty of the masses may be appeased. But there is a limit to the control of the public, because an out and out democracy is fraught with more dangers than safeguards. But effective public control can ill go together with an undemocratic

3. Report of the Transport Commission, Union of South Africa.

1- It was thought fit by the authors of the special committee that the F. R. A., should form part of the Federal constitution

ratio Federal Legislature. ²

Proposals for the formation of the Federal Railway Authority go as far back as the White Paper and were discussed both in principle as well as in detail in the "Sketch proposals for the Future Administration of Indian Railways" reported by a representative committee which sat in London in June 1933. Considerations of space and scope forbid a detailed examination of the efficacy of the Federal Railway Authority. In consonance with the general spirit of the new constitution, the valuable discretion of the G. G. in Council plays a considerable part to which extent public is denied a voice. The "Clean Slate Policy", advocated by the Wedgewood Committee Report will only be useful after a radical reorganisation of the All India Railways. In spite of the fact that the State Railways predominate both in mileage as well as in policy, a happy unification of Railways in Native States and the British Indian Railways is the condition precedent to any national planning of industrial progress with the help of the Railways.

Popularisation of the Indian Railways seems undoubtedly to be the immediate prerequisite before any constructional programme. Though that Railways are unpopular is an accomplished fact, with great reluctance, the Wedgwood committee is obliged to record that "We would almost say they are most unpopular institutions in India". In addition to the existing institutions meant for popularising Indian Railway the proposed Railway Information Office has important functions ¹ to perform. But unfortunately Railway Board has only to recognise that any amount of propaganda not backed up by efficient catering to the conveniences of the passengers as well as to traders will not improve the situation but antagonises the atmosphere under even the present achievement towards the goal.

Dispassionate presentations of the problems ahead cannot be taken to mean casting of aspersions over the useful work performed by Railways in India. Only, their achievements are not commensurate with their potentialities and the vast territory inevitably

2. Under a democratic constitution State Railways corrupt Politics and Politics corrupt State Railways.

1. Report of the Indian Railway Enquiry Committee 1937.

2. India's demand for transportation, Columbia university.

belittles the present network. India's demand for transportation far exceeds the supply of it. Following Marshall, the application of Lardner's Law of Squares to trade and industry will give an enunciation of the "optimum" transport facilities.

On account of the efficient means of transportation, the area of the market in which trade and industry are conducted with profit must increase in a ratio to the square of the additional distance goods can be carried at the same cost. Applying the above principle not only to Railways but to every means of transport both individually and in a coordinated whole, India with her

abundant natural resources will soon become a sore in the eye to the industrialised West.

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The Poorvacharya Parampara

BY

SRI GAUDAPADACHARYA

At the time of Sri Nataraja's dance, Patanjali and Vyaghrapada were witnessing the dance and enjoying it standing on either side of the Lord. Even in paintings and sculpture of the Natana Murti, we can see the figures of Patanjali and Vyaghrapada on either side of Sri Nataraja. The lower part of the body of Vyaghrapada will resemble that of the tiger and the corresponding part of Patanjali that of the serpent.

Patanjali is said to be the incarnation of Sri Adishesha. His principal work is the Vyakarna-mahabashya. Patanjali is also known as Atreya Maharshi. Yet another name of his is Konikaputra, after his mother Konika. The three great literary works of Patanjali are his Sutras on the Yoga Sastra, his Bashya on the Vyakarna and his Charaka on Ayurveda. Thus he has dealt with the three sciences relating to thought, word and deed—the Yoga Sutra dealing with the

control and conquest of the mind, Vyakarna Bhashya with correct speaking and the Charaka with bodily health. Patanjali's commentary on Vyakarna is otherwise known also as the Mahabashya. Patanjali is said to have once stayed at the 1000 pillared Mantapam in the Chidambara Kshetram in Tamil country and there taught his 1000 disciples. He ordered his disciples not to go out without his permission, on pain of becoming a Brahma-Rakshas.

Let us now digress a little on what we Hindus mean by Brahma-Rakshas. The Brahma-rakshasa is a spirit like the pishacha. There are various kinds of Pishachas, as there are diverse Devas. There are other spirits which are neither Devas nor Pishachas. Among the creations of the Almighty there are different kinds of men, of birds, of animals, of worms etc. What a gulf of difference between us mankind and worms! Such diversities and differences

arise even in the Devaloka. The Devas are of a superior type even by their birth. What is the origin of our existence? How were we created? All these can be known only on a scrutinising study of the vedic scriptures. Some have understood these things even at birth while we have to endeavour much before we attain a clear knowledge of these facts. Those who know these at birth are Devas. Hence their name SWAYAMPRA TIBHATA-VEDAS Jaimini Sutras on Mimamsa Shastra which is meant to clarify the Veda-Vakyas have decided that the Dharmic rules fixed for mankind are not applicable to the Devas. The reason is plain enough when we see that Yagnas and Yagas are dedicated to the Devas; and all our daily religious routine is done pertaining to one or other of them. Vyasa in his Uttaramimasa has decided after deep examination that the Devas have no right for Upasana also. And last but not least Bagavatpada Sankara has declared that the Devas are ordained to pursue the Gnana Marga or path of knowledge—as JIVA-BRAHMA-IKYAM, immersing in the Universal soul, hearing or Sravana etc. According

to Jeymini, the Devas have no right at all for the Vedadhyayana etc., as they don't possess even the right for Upanayana. The Upanishad enunciates that they are all-knowing at birth even as the young fish possesses the power of swimming.

Just as between humanity and the worm there is vast difference, there is also a long dividing line between the Devas and mankind. There are also the Yakshas, Kinnaaras, Kimpurushas, Siddhas, Charanas etc. The Devas are 33 crores in number. This kind of totalising, sometimes is the cause of mockery at our religion. We do not offer our Yagnas etc., to the Devas thinking that they are the Almighty. We only say that they possess greater power and knowledge than ours. There are three different faculties—knowledge, desire, and action; Jnana, Ichcha, and Kriya. The lower we descend in the creation from the Devas, lesser Jnana and Kriya can be evidenced. In certain sections of the Almighty's creation more of action (Kriya), than knowledge (Jnana) may be seen. The elephant and the lion possess more of strength than man. We can't build nests like the bird nor can we make the honeycomb. These

are instances of Kriya sakti. We possess more of the power of knowledge. The Devas excel us in both of the above. The Almighty is one and the Devas are not the Almighty.

As in the classification of the Devas there are also various kinds of Evilspirits—the Bhutas, Pisachas and Rakshas.

“Pisachho guhyakah Siddho
bhutomee deva yonayaha.”

Amarkosa

Among the Rakshas there is as one variety known as Brahmara-kshas. Those who chant the Vedas well and die in young years, attain the Brahmara-kshasa, janma in the next birth.

To resume the story Patanjali began to teach with his Adishesa body the Vyakaraabashya from inside the curtain, after bidding his pupils not to stir out without his permission on penalty of becoming a Brahmara-kshas. He had also asked his students not to lift the screen, while learning his teachings. One of the students anxious to know how this teacher was able to clear the doubts of all the thousand disciples at one and the same time, lifted the screen and Lo! the poisonous breath of the serpent king

destroyed all the thousand disciples except one dullard who had gone out without permission since he was unable to understand the teacher's lessons. On seeing his pupils dead, Adhishesha took his original figure of Patanjali and came out in great grief. At that time the dull shishya came trembling as to what would happen to him for his going out without permission. The sight of this one remaining student made Patanjali a little joyous. Since there was no time for teaching him, Patanjali said, 'Thou shalt know what all I know. You will have to become a Brahma-Rakshas, as a consequence of your going out without my permission. But thou shalt be released out of that life when you shall impart all your knowledge, that you have now got on account of my blessing, to a fitting sishya'.

The repository of this divine knowledge, the dull student who alone remained out of the one thousand sishyas that came to hear Patanjali's Mahabhashya, is Gaudapada who hailed from Gowdadesa of modern Bengal.

That part of the country lying north of the Vindhya is the Gauda Desa, and that lying south is Dravida Desa.

The Gaudas are of five sects, **Saraswatas**, **Kanyakubjas**, **Gaudas**, **Utkalas**, and **Mythilas**. The **Dravidas** are also grouped into five, the **Dravidas**, the **Telugus**, the **Canarese**, the **Mahrattas**, and the **Gurjaras**. **Kashmir** abounds in **Saraswathas** and the **Punjab** in **Kanyakubjas**; the **Gaudas** pertain to **Bengal**, **Utkalas** to **Orissa**, while the **Mythilas** mostly are natives of **Nepal** and **Behar**. Amongst the five sects of **Gaudas**, the **Gaudas** are the prominent, as also the **Dravidas** among the **Pancha Dravidas**.

The one **Sishya** who remained out of the one thousand who came to learn the **Mahabashyam** of **Patanjali** was a **Gauda**, who hailed from **Bengal**. He became a **Brahma-rakshas** by the curse of **Patanjali** and began flying in the air. A **Brahma-rakshas** will eat a **Brahmin** knowing the **Vedic** lore every day. The **Patanjali-sishya Brahma-rakshas**, was sitting upon an old peepal tree on the banks of the **Narmada**. Sitting there the **Brahma-rakshas** used to devour each day any learned **Brahmin** who failed in answering the question put by him.

It is common that the pronunciation of a particular

syllable or letter will differ in different words. If we happen to ask a young boy the pronunciation of words spelling the words as 'B, U, T', (in English) 'C, U, T', etc; he will pronounce correctly for some time. But in a quick succession of questions, if one asks a boy to pronounce the letters P, U, T, (spelt separately) he will hastily pronounce it as if it were **PAT**. Similarly it is the case of **Nishta** changes in **Sanskrit**. In the **Sanskrit** language, the end of a word is known as **Pratyayam**. **Tad dhitam**, **Krith**, **Sup**, **Ting**, are some of the kinds of **Pratyayam**. The **Nishta** is another group of **Pratyayam**. The **Nishta pratyayam** if added to a root will mean, having been made, for instance the root **Bhuj** in **Sanskrit** means 'to eat'. **Bhuktam** means that 'which has been eaten'. The syllable **Kta** is **Nishta pratyayam**. Similarly the words **Siktam** and **Raktam** will mean 'that which has been made wet', and 'that which has been made red' respectively'. But there are some exceptions to the rule of adding **Kta** or **nishta pratyayam** to roots as in the case of the root **Pach**. Which means to cook. Adding **nishta Kta** to **Pach** it won't become as in the other cases **Paktam** but it

IMMORTAL MESSAGE

becomes Pakvam.

Pachorvah.

(Panini Su'tra 8—252)

The Brahmarakshas sitting on the peepal tree on the banks of the Narmada on the road from the north to the south of India, would ask any vyakarna-knowing Brahmin coming across to give the form of the root Pach in Nishta. The answer will be naturally (and especially when Patanjali's bhashyam was not well known) Paktam. Immediately the Brahma Rakshas will say No. 'It will be Pakvam and thou art also Pakvam. ('that which will be fit for eating'); and then devour the innocent wayfarer. While days were rolling on like this, it chanced one day that a young beautiful Brahmin youth was treading his weary way through that Narmada bank towards Chidambaram in distant south whither he was going to learn the Mahabashya of Patanjali of which he had heard so much. On sight of this youth, the Brahmarakshas was rejoicing thinking that he could make a good prey of the youth. The rakshas put the usual query of the nishta rupa of Pach and the youth surprisingly replied correctly Pakvam. Gaudapada Brahma-rakshas thought that he had

caught hold of a fitting student to teach the Mahabashya of Patanjali, learnt through the latter's blessings, and that the time for his deliverance from the Brahmarakshas body had come. On enquiring, he understood that the youth was only going in quest of knowledge of Patanjali's Mahabashya. So he asked the youth to get up the peepal tree and bade that he should not get down until his lessons were over. The pupil sat for full nine days on the tree at the feet of Gaudapada, and wrote what all he heard from the teacher on the leaves of the tree, using blood (which he had extracted by causing a scratch on the thigh) as ink, and a slender twig of the tree as pen. When he had finished he gathered all the leaves, and the writings on those leaves constitute the Mahabashya of to day.

And then who was this sishya of Gaudapada? He was called Chandrasarma. Who was Chandra Sarma? On later thought, Sage Patanjali who cursed Gaudapada, conjectured that no fitting disciple might be forthcoming to learn the Mahabashya and deliver Gaudapada out of the curse. So Patanjali himself, it is said, was born as Chandra Sarma and delivered Gaudapada out

of his Brahmarakshas form.

The same Chandarasarma in his Sanyasa Ashrama came to be called as Govindabagawatpada who was the Preceptor of Sri Sankaracharya. the Great Adwaita Teacher.

In one of the Books containing slokas pertaining to the list of Acharyas in the Sankara Parampara there is a sloka in praise to Gavinda Bagawatpada:

Govindamuni in this sloka refers to Govinda Bagawatpada. Chandra Sarma is his name in his Poorvashrama and he again is said to be an avatar of Adishesha, who has taken several other forms as the bed of Sri Vishnu, as the ornament of the Lord Shiva, as the supporter of the Earth, as Soumitri or Lakshmana and Balarama and as Atreya or Atri's son i.e. Patanjali.



God and Creation in Indian Philosophy

BY

Sreemati K. MAHALAKSHMI SUNDARAMMA M.A.L.T.

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All the philosophical systems of India are divided into two groups—namely, Orthodox (Astika Darsanas) or Non-Orthodox (Nastika Darsanas). Some believe that this difference is due to the acceptance or non-acceptance of God in their particular systems. But this kind of distinction is not the view of great people.

Some define the terms Astika and Nastika as follows.

Asti Paralokam yesham te
Astikah.

Nasti Paralokam yesham te
Nastikah.

Anyhow, the difference between Astika and Nastika darsanas depends upon the acceptance or non-acceptance of Vedaprāmānya.

Those systems which accept the validity of the Vedas are called Astika darsanas and other systems are called Nastika darsanas. If the definition of those two words is not given in the above manner some of the Astika dar-

sanās cannot be brought under this heading.

Of the six systems of Indian philosophy Purva mimamsa, Samkhya, and Vaiseshika do not accept God at all. If the Astikatva and Nastikatva depended upon the acceptance of God, then these systems cannot be brought under Astika darsanas.

The six systems of Indian philosophy go by pairs. They are called sister systems or Samanatantras. Purvamimamsa and Uttaramimamsa go together; Vaiseshika and Nyaya go together. Samkhya and Yoga go hand in hand. Of these the first is Niriswara and the other is Seswara respectively. Let us take one by one and see their conception of God and creation. The earlier Mimamsa has accepted the Vedas as eternal. To maintain the eternality of the Vedas and of their words Sabdanityatva they did not accept a God; and thereby they did not accept the creation or dissolution of the

world. They said that the world is eternal and goes on for ever. There is no end to it Kadachidanceedrusamiti Na But later on they accepted a God and thereby creation and dissolution of the world. They said that Vedas are eternal but they will be uttered by God at the beginning of every creation.

The Uttaramimamsa or Vedanta system is represented by three schools namely, Advaita of Sree Sankaracharya, Visistadwaita of Sree Ramanujacharya, and Dwaita of Sree Mallavacharya. Sankara accepts Niranubramhupasana as well as Sagunabrahmupasana (Sakararadhana) He accepts two states viz. Vyavaharika satta and Paramarthika satta. In the Vyavaharika state he accepts a God and creation and dissolution of the World. But a person after getting jnana realises his own self and attains tadatmya with the Bramhan which alone is eternal and Sukha swarupa.

Sree Ramanuja accepts Narayana as the lord of the universe. Asesha chidachidvastu Seshine Sesa Savine Nirmalananda Kalyana Nidhaye Vishnave Namah.

In the above verse he summed up his views. He accepts

jiveswara bheda. He describes two means of attaining moksha-sadhana-bhakti and Sadhyabhakti. Through Sadhanabhakti one gets salvation which is Sadhya bhakti itself Vaikunta praptireva mokshaha. In the Vaikunta the released souls will be in the same akara of God.

He attributes two Vibhuties to God. Nitya Vibhuti and Leelavibhuti is in the form of the world. Creation and dissolution of the world are in his hands.

Dwaitins accept God as the creator of the world and they accept five differences in this world. The relation between Iswara and Jeevas is Swaswamibhava Sambandha.

Coming to the Vaiseshika system which accepts the reality of the world, we see that there is no God in this system. The eternal atoms themselves are capable of creating and dissolving the world. But some differ in this opinion. There is a sutra which runs like this. Tadvachandimnavasvi Pramanvam Some interpret "Tat" as referring to God. Some interpret as referring to Dharmi alone which is relevant to the text. Eternality and plura-

lity of the souls are accepted. Tatvagnana is the means of Moksha. The knowledge of similarity and dissimilarity between the seven padarthas leads to Tatvagnana. Dharma Visesha prasutat draya guna Karma Samanya Vishesha Samavaya Abhavanam tatvagnanannischaya sadhi gamaha.

The theistic side of this sastra is very well developed in the Nyaya Vaiseshika syncretism. Let us look into the fundamental principles of this system. The soul is eternal and it is the seat of knowledge.

Jnanadhikaranamatma Jeevasya Bhogayatanam Sareeram

He will be able to enjoy fruits of his actions (good or bad) when he is in a body alone.

The atoms are eternal. The creation of the world takes place from these atoms alone, when the world ceases to exist. In Mahapralaya also the atoms will be there. God is the creator of the world and he is the adhishtata of Jivadrushta. Viswanatha Panchanana in his Muktaavali gives the famous Iswaranumana. Kshitaankuradikam Sakaratrukam Karyatvat Gatavat.

Naiyaikas wanted to prove the existence of God by anumana pramana, but not merely by sabdapramana. The great Udayanacharya, the famous author of Nyaya Kusumanjali is the best authority in this respect. First of all he proved the existence of adrishta and then he proved god as the adhishtata of that adrishta.

Karya yojana dbrutyadeh padat pratyayataha Shrutch Vakyat Sankhyaviseshaaccha Sadhyo Viswavidavyayaha.

Viswanatha Panchanana in his mangala sloka says.

Krishnaynaamaha Samsaramahiruhasya Beejaya.

By the word Beejaya he means

Nimittakaranaya

So God is accepted as a nimittakarana of this world. At the beginning of every creation he brings about the samyoga of two atoms. For the dvitva-nasa of the two atoms at the time of dissolution of the world the Apekshabuddhi of God is necessary.

Thus the Naiyayikas accept God as the nimitta karana of the world and as Adrushtadhishthata Atyantika dukkaha dhvamsa itself is moksha for them.

In the samkhya system two ultimate realities are accepted namely Prakriti and Purusha. Purushas are many but they have nothing to do with Prakriti.

He is Pushkara palasavan-nirlepaha

Tasmaccha Viparyasat Siddham Sakshitwainasya purushasya

Kaivalyam madhyasthyam drastrutva makaratru bhavastha

Purusha is chetana but not a karta. He is Kevala, Sakshi, Madhyastha and Drashta. Owing to aviveka he thinks himself to be suffering and bound. But really speaking Prakriti itself is doing everything for him. Gunakartheuthvecha adhakartheva Bhavatyudasenaha. By the mere presence of Purusha, Pradhana or Prakriti acts. Then the creation of the world takes place.

Purushasya Vimokshartham Kaivalyartham tadha pradhanasya Pangvandhava dubhayaorapi samyogaha tatkrutasargaha

Just like a lame person Purusha possesses darsanasakti but not kriyasakti. The blind Prakriti can act but not see. By the contact of these two the creation of the world

takes place.

Prakrutermahe mahatohankaraha tataha Shodashakascha ganaha Panchabhyaha Panchabhutani

This is the Srushitikrama. These twenty four tatvas are called the parinamas of Prakriti. At the time of dissolution these go back again into the pradhana, the Panchamahabhutas into Panchatanmatras, they and the ekadasa indriyas into Ahankara, Ahankara into Mahat and finally mahat into Pradhana. For the Kaivalya of Purusha she works without anything for her.

Vatsasya Vivruddhi nimittam yadha pravruithiragnasya khrasya Purnshasya Kaivalyardham tadha pravruithih pardhanasya

When Purusha gets the discriminative knowledge that he is different from Prakriti Prakrutipurusha Viveka she ceases to bind him or release. Thus Prakriti herself is capable of producing and dissolving the world without the help of a creator or God. So Sankhya philosophers deny the existence of God. Prakruteh sukumarataram Nakinchidasteeti matirbhavati

In this Karika the existence of God is denied without the help of a God Prakriti herself can bring about the bondage or release of the Purusha. So there is no need for God. The Pradhana is eternal and just like a tortoise she reveals her parinamis whenever she wants. So this sastra is called Niriswara Samkhya. The practical side of this system is represented by Yogasastra where the conception of God is brought into. So it is called Seswara Samkhya.

Giving the means of Chittavrutti nirodha Patanjali in his yoga sastra says.

Iswarapranidhanadva

Describing the swarupa of God he says

Si guruṇmāpi guruṇu Kalenānavachedat

He is the teacher of teachers from time immemorial. Yoga sastra accepts God as a teacher of teachers Upadeshta from whom the yogasastra has come down.

So far we have surveyed the six systems of Indian philosophy about their conception of God and creation. In short the Nyayasastra proves the existence of God by anumanapramana and es-

tablishes him as the creator of the world, he being the nimitta karana, unlike the Vedantins who accept God as upadanakarana for this world. They accept the eternality of the atoms and the srishti and pralaya of this world.

On the other hand Samkhyas are satkaryavadins unlike the asatkaryavadins namely Naiyayikas. They accept two ultimate realities viz. Pradhana and Purusha. Prakriti is capable of producing and dissolving the world without the help of God. Naiyayikas say that a thing is produced from a non-existent thing i. e. a ghata is produced from its pragabhava Asathosajjayate. The effect is different from the cause.

But Samkhyas oppose this theory and prove their own satkaryavada. Their conception is Sithosajjayate They give five causes for this:

Asadakaranat Sikatabhyaha
Tailotpattihi

From sand oil cannot be produced. So a non-existent thing cannot produce an existing thing.

Upadāna grahanat Dadhyarthe ksheerasya natu trunasya Neerasasya va. A man who

wants curds takes only milk but not anything else.

Sarva sambhavabhavat Suvar-
nasya truna pumsu Sikatasa

Gold cannot be obtained from sand.

Saktasya Shakya Karanat
kulalaha Ghatameva karoti na
patam ratham va

A potter produces a pot alone but not cloth or a Cha-

riot. Karanabhavat yavebhyo
yavaha Vreehibhyo Vrjeha-
yaha If we sow rice we get rice alone.

Thus they prove their sat-karyavada.

Thus Nyaya and Samkhya systems differ in their conceptions of God and creation very much.



Propagation of Aryan Culture

BY

TRILINGA MAHA VIDYA PEETHAM, MADRAS

On 7-5-1939 in the Peetham buildings (Gopalapuram) meeting was held with M. R. Ry. A. S. Krishna Rao Pantulu garu of Nellore in the chair, Prominent amongst those that attended are Justice Ramesam Pantulu, Messers. J. Satyanarayana, M.A., B. L., Pundit E. Bhashyakacharyulu garu, Sreemati Vidwan, A. Veeralaxmamma garu.

The meeting commenced with the sweet songs of Sreemati Kolachina Padminidevi who sang the kritis of Thyagaraya and Deekshitar, Sreemati Kavitalaka Kanchanapalli Kanakamma garu, lecturer, Queen Mary's College composed verses for the occasion stating that in honouring Mr. A. S. Krishna Rao as the guest of the evening they are respecting the whole of Nellore District and the leaders of Nellore District are helping and must help to propagate the seeds of Indian culture and crafts along with the Nel (Rice) which they are producing in Nellore-year after year.

Vaidyaraj Dr. S. Avadhany Adhipati of the Peetham in proposing Mr. A. S. Krishna Rao to the chair paid a tribute to the public work that Mr. Krishna Rao Pantulu turned out in the council chambers and out side. He further said that the founder of the Peetham, the late Amritananda Nathaswamy, developed a system of non technical philosophy for the benefit of all who cannot master the abstruse "Paribhasha" of classical philosophy and all the teaching of the great swamy have been embodied in the works of Sreemati Kanakamba garu.

Referring to the literary activities of the Peetham the Adhipati said that they have published a translation of 300 slokas of the Great Andhra world poet Jagannadha-Pandita, the famous poet laureate of Emporer Shahajahan. The Bengal Maharata and Upper India editions of Pamditargas works contain only 130 slokas of his Anyukti Vilasa while the Peetham now un-

earthed a rare work containing 1500. Slokas and is trying to publish the same.

In furthering the cause of Indian culture the Peetham has been publishing the "Immortal Message" a monthly-journal on its behalf in English and Sanskrit mainly intended to present the Indian view of things for the benefit of those of our countrymen and others who have not the opportunity of studying Indian questions from original sources.

The preparation of a census of the best men of culture and craft he said forms an important work of the Peetham and requested Mr. A. S. Krishna Rao to take the chair.

After being garlanded by Sir V. Ramesam, Mr. Krishna Rao thanked the organisers of the meeting for giving him an opportunity to acquaint himself with an institution which has been doing substantial work in the matter of rejuvenating Aryan culture.

Sympathy and blessings for the cause all wise men must give. Practical methods for doing real work to continue the noble cause are to be emergently devised.

He promised to do his best and said with pathos "At this stage of my life when I have practically dis-associated myself from all the mundane affairs to have a vision of the ancient wisdom of my motherland it gives me much pleasure to associate myself with the theoretical and practical aspects of the Peetham. I promise to be paying my visits to the institution to discuss with the Adhipati the ultimate aims of our literature and philosophy.

Sir. V. Ramesam said that he was following with pleasure the activities of the peetham and attended several annual gatherings and meetings of the Peetham and witnessed with satisfaction the award of prizes and titles to the best scholars of the country year after 'year' He particularly paid a tribute to the scholarship of Sreemati Kanakamma garu and said that for nearly a quarter of a century all his daughters have been her students.

Pandit Ramabhadra Sarma of Triplicane who spoke next complimented the Peetham for having undertaken this noble work of preserving the seeds of culture and craft when it is most urgently needed and suggested that

eminent men like Sir V. Ramaswami should create public opinion in favour of a neglected cause.

Pandit E. Bhashyakacharlu of Triplicane Hindu High School said that he had the proud privilege of being intimately devoted to the late Amritananda Natha swamy and personally heard him teach. He complimented Vaidyaraj Dr. Avadhany who

is now composing the swamy's teachings in Sanskrit verse, and said that he clearly sees the personality of the departed Master in the writings of his disciple Dr. Avadhany who he believed is writing in Sanskrit under the direct inspiration of his departed Guru.

The meeting came to a close with thanks to the chair and distribution of Prasadam. Chandanam and Tambulam.



The Quest Eternal-The Message

BY

P. P. SARATHY AYYANGAR, Retired Sub-Judge.

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Ignorance, sloth and lust for Power, Pomp and Wealth are fundamental factors that conduce to a life of restlessness misery and wasting passion. Competition, strife and aggressiveness set up brute force as the dominant lever of action. India no less than other countries is drifting in the same whirlpool unable to seek the true message that alone would lead the individual and the nation to a haven of self reliance, soul - force and beatitude. It is the voice of the Divine messenger of the Immortal message, that alone can charm away the petrifying doubts dissensions ann damaging and disturbing influences that like soporifics incapacitate Indians from working up their own destiny which by no means is inferior to that of any other nation.

Adverse to Indians' Self - evolution and self-determination there are agencies at work; and misleading reformers political, religious and social who like sirens drown

the inner voice of India's conscience.

Fortunately the Divine Message is sought to be sounded again. The clarion call is sounded by the publishers of The Immortal Message a monthly periodical which is blessed by Sri Srinivasa the God incarnate, Divine Gitacharya-Lord Krishna.

By shrewd observation and critical reviews of Indian topics and culture the Message raises India from the slough of despondency liberates India from the turgid and demoralising influences of the modern civilisation and infuses the spirit of righteous conduct, of manliness and proud renaissance of the culture which is India's heritage. It is not by vague eclecticism that Indians can sustain the individuality of their nature. It is not by parading before the world that the other religions are as good as their own Vedic religion that they can truly honour their ancestry, do

homage to the mightiest seers and saints and thus maintain their national spirit. It is no honest discharge of our dharma that we should not resent the mischief wrought on our national fabric and the Vandalism that is every day being committed on the sacred institutions of the country. We fail under some lame and untenable plea to carry forward our glorious march to Victory over those aggressors who seek to destroy our culture and we suffer polyglot and foreign-minded assemblies to sit in Judgement over

our samskaras and religious convictions.

The Journal Amrita Sandesh is an antidote to the multifarious ills we are infected with, vile imitation of the West, weak-kneed adoration of foreign spirit of faction introduced by vested interests, & go-ahead-rabid and unthinking reform mania, the danger of the creeping masculinity of women and effeminacy of men, the inertia of a sense of inferiority etc. We hope the worth of the Venture will be duly appreciated by the enlightened public.



Editorial Notes

THE TIRUPATI ORIENTAL UNIVERSITY.

The Tirumalai and Tirupati Devasthanam's Committee is reported to have resolved upon the foundation of an institution to be called the Sree Venkateswara Oriental Institute. We congratulate the committee upon its resolution and we hope and trust that the resolution will ere long materialise. We should however like to avail ourselves of this opportunity to make a few suggestions as regards the aims and objects and the method of work of an institution devoted to the revival of ancient culture. In the first place the title Oriental Institute is not a happy one. Those that were responsible for this name may seek to justify it by reference to the professed aim of the institute to develop the study of Indian cultural relations with other countries of the East such as Tibet, Siam, Java, Sumatra, Bali, Cambodia, China, Japan, Ceylon etc. But the term Oriental has an Occidental flavour about it. Euro-

pean scholars visiting India and other Eastern countries have utilised this term to describe by single name the various cultures of Asia and Egypt as distinguished from the culture of Europe and America. Most of the celebrated so-called orientalisists are of occidental nativity; and some of our scholars also are evincing an anxiety to join that band of scholars to obtain recognition. If an institution were founded in a European country for the pursuit of the language and philosophies of Asia it can certainly be called an oriental institute. But an institution founded in India can hardly be called an oriental institute, for no Indian is unto himself an easterner.

The title Oriental Institute may be sought to be justified in that it conveys a catholicity of vision and comprehends in its scope, other eastern cultures and religions such as Jain & Buddhistic. But Lord Sree Venkateswara is the representative and protector of a special philoso-

phy and a special culture and religion, and in an institution sought to be founded with his funds, it is unfair to say the least that his individuality should be surrendered. It is not our opinion that the proposed institute should not promote the study of Buddhism and Jainism. What we insist upon is that the object of the institution ought to be the revival and propagation of the truly Aryan culture. The Nastika darsanas may and should be studied, because poornabodha is that which comprehends, Anvaya and Vyatireka. Competent scholars may be engaged to write good text books like the famous work Sarwadarsanasarasam-graha to convey to the student an idea of the various schools of thought. A special study of Buddhism and Jainism is a bootless pursuit. While they do not add to the wisdom of a discriminating scholar they will certainly aid to confuse the minds of half-baked wiseacres.

Sree Adi Sankaracharya recognised six religious systems and has thus come to be known as "Suanmata Sthapanacharya", the common bond between the six systems being the recognition of the Vedas as the supreme authority. The broad-mindedness and catho-lic

city of Sankara is thus borne out. For, being himself an Advaitin he recognises various kinds of theistic religions. The last word in religion and philosophy has already been said by Sankara, and all that remains to be done is only to understand his point of view.

If the term oriental is to be literally taken why should the institute restrict its researches only to Buddhism and Jainism? Muhammadanism, Christianity, Judaism and Zoroastrianism are as much oriental in origin as Buddhism and Jainism. In fact there is not a single religion of note which has not taken its origin in the orient.

The proper object of the institution, in our view, should be an attempt to revive the ancient vedic culture of India in its pristine glory and purity. By vedic culture we mean not only the vedas and the Upanishads, the Upavedas and the Shadarsanas but all the sixty four arts which have made India the envy and admiration of the entire world. For over two decades our Trilinga Maha Vidya Peetham has been making humble but none the less, strenuous efforts for the revival and preservation of the ancient

Aryan culture. As our Adhipathy Vaidyaraj Dr. D. S. Avadhany pointed out in his article entitled Real India is cultural India (see Immortal Message Nov. 1938) "Let us not have anything ancient on modern lines. Interference of modernity only distorts the ancient culture and kills its soul. Eastern education on western lines is a failure. It is a contradiction in terms" As we pointed out in the opening pages of our issue of November 1938 under the caption "Courselves" "They (The saints and sages of ancient India) conceived the entire Universe as one organic whole. They comprehended the interdependence of its various component parts, they fully understood the relationship between Physics and Metaphysics between Physiology and Psychology, between Philology and Philosophy, between Chemistry and Alchemy, between the changing and the Changless, between the Microcosm and the Macrocosm. They harmonised the conflicting interests of the individual and the society of the rulers and the ruled of the rich and the poor: they welded reason with faith and blended liberty with humility. They nullified the differences of time and space and understood the life here,

heretofore and hereafter. There was a perfect system of coordination of all knowledge. Their knowledge was not compartmental.

Any institution which has for its professed object the revival of and development of the Cultural heritage of India should seek to discover and revivify its very soul and should not content itself with fruitless though well-meaning efforts to strengthen only particular limbs thereof.

We are particularly interested in the contemplated institute since our own institution Sree Tirumala Sreenivasa Trilinga Mahavidyapeetham was named after Lord Sree Venkateswara, and our sole object is to revive the ancient Aryan culture.

We hope and trust that the authorities of this institution will so regulate the courses of study therein that the culture and civilisation which Lord Venkateswara presents and represents will once more be revived in its original glory.

IF WAR COMES.

What are we to do? India should certainly not give a helping hand to Great Britain

in her imperialist wars. But the time is long past for Britain to take the offensive in search of new dominions and new zones of influence. Britain today is like an old man taking Kruschen salts. The old man does not hope for new vigour. He tries his best to prevent disease and decay. If to day Britain is forced to enter into a war, it is only to maintain her 'status quo ante', in which case to decline to assist Britain should be justified not on the ground of non-co-operation with British imperialistic designs but on some other. It is certainly sound strategy to say that Britain's extremity is India's opportunity. But the question to be considered is how exactly we are going to utilise this opportunity. Suppose we refuse to assist Britain with men and money. The Government seek to exercise all their extraordinary and arbitrary powers within and without the Constitution Act; and we proclaim civil disobedience. What then? Do we simply refuse to help Britain or do we on the other hand help her enemies? Can we have a foreign policy of our own? Are we in a position to enter into independent treaties with Britain's enemies and stipulate for terms culculated to promote our own interests

as distinguished from those of Britain? If our policy is going to be simply one of non-co-operation, and Britain is vanquished what is going to happen to us? As matters stand at present, no country seems to have any direct designs upon India. But when Britain is vanquished, her enemies will certainly look upon India with greedy eyes. In such an event can we hold our own against the aggressor? If with all her military equipment Britain herself is brought to her knees, what chances have we, what measures can we adopt to ward off the invader? Can we even under those circumstances hurl truth and non-violence in the face of the enemy and hope to stagger him with the enormity of his own atrocities to such an extent that he simply feels ashamed of himself and beats a hasty retreat?

These are some of the questions which every Indian having his own welfare and that of the country at heart should put to himself and try to answer. We are no doubt tired of British domination but we are not tired of it to such an extent as to wish to overthrow it at any cost-even at the risk of our having to accept another foreigner as our master. "Some inscrutable

dispensation of Providence has linked up Britain and India. To be able to throw away the present yoke with our own strength is certainly to be desired. But if we overthrow king Log to make room for king Crane, the game won't be worth the candle. As against others we are 105, as between ourselves you are hundred and we are five said Dharunaja referring to his relations with Duryodhana. It is a wise principle; it is not only wise; it is generous as well. Let our Politicians bear that in mind before they decline to help Britain.

THE INDIAN HITLER

One of our contributors characterised Gandhiji as the Non-violent Hitler. (See Immortal Message January 1939 page 44). We were inclined to think that the characterisation of Gandhiji by our contributor was neither just nor appropriate. But we have since been assured by Sardar Patel, than whom no person is more competent to speak on this matter.....that Gandhiji is the greatest Hitler that he has seen. (Concluding speech at the general session of the Gandhi Seva Sangha) The term Hitler has of late acquired a sinister meaning being used to compendiously des-

cribe all kinds of tyrants and blood - thirsty persecutors. Sirdar Patel, no doubt, modifies the statement by saying that the influence that Gandhiji exerts is born out of his inexhaustible love and patience. If a German were asked his opinion of Hitler he would probably say the same thing of his leader. For, though his aggressive foreign policy and his merciless persecution of the Jews have made Hitler odious to the entire civilised world, so far as Germany is concerned he seems to be utilising his power and influence in an unselfish and benevolent manner.

If one is to accept the characterisation of Gandhiji as the Indian Hitler, one has reason to fear whether Congress political philosophy is steadily advancing towards a form of despotism benevolent though it may be. Again this characterisation of Gandhiji by no less a person than Sirdar Patel, coming close upon the resignation of Subhas Babu may even have the effect of creating doubts in the public mind as regards the bonafides of Gandhiji in his dealings with Subhas Babu. One would be inclined to suspect that Gandhiji deliberately conspired to bring about the resignation of Mr. Bose. We do not

for a moment suggest that it is so but we feel that Sirdar Patel made it appear so.

In this connection it has to be observed that neither the Congress High Command, nor Mr. Subhas Bose have taken the public into their confidence as to what the crucial points of difference between them are. Gandhiji and his lieutenants evidently think, that Subhas Babu is unfit to be at the helm of affairs. It is not a question of the personal fitness or capacity of Mr. Bose: there must be something else which is withheld from the public. Bose and his supporters talked much about differences in ideology. But he too failed to make himself clear. Nor does his policy become evident with the various statements and speeches made by him since his resignation. The formation of the Forward block with Mr. Bose at its head does not enlighten the public any more. If the differences of opinion simply centred round the difference in the *modus operandi* in the fight against federation, we fail to see why there should have been such a serious split. And the attitude of Pandit Jawaharlal Nehru is a greater riddle. He does not agree with the Gandhi block or with

the Forward Block; but his attitude does not create any anxiety since he does not put up a fight for Fuhrership.

Though the uninitiated are mystified at the march of events in the congress circles, they have however no reason to fear; for, whatever may be the reasons, the result is that Mahatma Gandhi is again at the helm of affairs. If only on empirical grounds, the nation may safely accept his political leadership. He has safely piloted us through many a storm and may be relied upon to do the same God Willing for many more years.

THE INDIAN SCHOOL OF MEDICINE AND Dr. T. S. S. RAJAN

If Dr Rajan had no sympathy for Ayurveda and had no mind to improve it he could have easily excused himself by pleading shortage of funds or some other plausible reason. Instead, he chose to injure the cause of Ayurveda in general and that of the Indian school of medicine in particular by making irresponsible and unfounded statements thereby betraying his apathy and ignorance. When Surgeon General Giffard abused the Indian Medicine we did not

take it amiss for it is usual with men of his ilk. When on the other hand Sir Parde Lukis gave expression to his appreciation of Ayurveda we gave him due credit for it. But the attitude of Dr. Rajan is incomprehensible; the more so because he claims to have studied Ayurvedam. Either Dr. Rajan did not understand the principles of Ayurvedam or there is some motive behind his unjust and unjustifiable villification of the Indian School of Medicine. Here are a few extracts from a pamphlet published by the members of the city L. I. M. association to show that Dr. Rajan is given to irresponsible talk of a kind which is unbecoming of the exalted position that he occupies. Dr Rajan observed "that there was only one dead body in the anatomy section of Indian School of Medicine for about 240 students during the last three months and not one student has touched it during this period" It is now known that Dr Rajan inspected the school after the above statement was made and found out that his statement was incorrect. One would have thought that a responsible person would verify facts first before broad-casting statements damaging to an institution like ours.

... ..

Let them remember, said Dr. Rajan, that there is provision for eighty beds in the school and the demand is for ninety two. It is true that there were only eighty beds and the average number of persons treated per day during 1937-38 is 96.04. How could a greater number of people be treated when there is no equipment and provision? We assert that only 1/3 of the patients recommended are admitted and the rest rejected for want of beds and provision for medicine and diet.

... ..

Regarding the charge of Dr. Rajan about the bad equipment of the laboratories of the Indian School of Medicine according to the statement of a responsible gentleman from another province the pamphlet says "The truth is we understand that the gentleman never came anywhere near the laboratories and yet the minister takes the responsibility for broad-casting an imaginary statement so damaging to our institution. Again we assert that our teaching in physics and chemistry and the equipment provided is sufficient for the training intended. Furthermore if an impartial and unprejudiced person would visit the General Science section, he would

actually find certain things of positive and unique distinction. Training in botany so important to the students of Indian Medicine is such as has not been attempted in allopathic schools and colleges. The teaching of physics, chemistry botany and zoology to a minimum standard has been in existence in this school almost from the very commencement whereas in the allopathic schools of Dr. Rajan including the one where he had studied there was no teaching of Botany. Zoology and Physics for scores of years after the said schools were started.

Referring to the exclamation of Dr. Rajan that to his utter shame he must confess that the Principal of the Indian school of medicine said that he had no syllabus, the pamphlet points out that all information required of a syllabus is contained in pages 13 to 25 of the school prospectus and further adds that the Madras Medical College has yet no syllabus for important subjects like Medicine, Midwifery and Surgery.

"May we" continues the pamphlet "respectfully suggest to the Hon'ble Minister for public health that the least that fair play demands of him is that he should give a wide

publicity to the fact that his original statements were incorrect."

"Is it too much to hope" asks the pamphlet in conclusion 'that if people in responsible position have no desire to help, they will at least cease to destroy?'"

If the mother poisons her child, if the father sells his son in slavery and if the king slaughters his subjects indiscriminately, who can protect the weak and the righteous? We hoped that with the advent of Congress Governments, no pains would be spared to promote indigenous culture and institutions. But we seem to be hoping against hope.

THE FAMILY OF NORTONS

Just like the families of Sir Arthur and Sir Henry Cottons the family of the Nortons had been associated with our country for over three generations. They have identified themselves with the country of their adoption. Every body is familiar with the famous barrister Eardley Norton who passed away in 1931. John Bruce Norton the subject of our study in this issue was his father. His grandfather was

a Judge of the Supreme court at Calcutta. There was another George Norton, an Advocate General of Madras who was the immediate predecessor of John Bruce Norton in that office. Both took a leading part in the public life of the day. George Norton had a hand in organising the Pachappa's Charities on a sound basis.

The attitude of the Nortons towards Indians may today appear rather patronising and their reference to the Indian as 'Native' insulting. But in those days and particularly in the mouth of Norton there was no sting in the word. The Nortons were earnest and generous minded people and they did what they considered best according to their lights for the uplift of India. They had a high sense of gratitude towards this country and were genuinely ashamed of the overbearing and insolent attitude taken up by some of their compatriots towards the Indians and of the various injustices that they perpetrated.

It is a pity that publishers like Messrs. G.A. Natesan & Co. never thought of including a biography of the Nortons in their **Friends of India Series**.

NATYACHARYA YADAVALLI SURYANARAYANA

Elsewhere in this number we have published an extract from the weekly edition of the London Times, an article entitled "The End of the Lyceum." — Memories of Irving. When we sent that article to the press we had not the slightest idea that in this very issue of our Journal we would be obliged to write about the end of the Andhra Lyceum as well. For verily the late lamented Natyacharya was the Henry Irving of the Andhra stage. Suryanarayana was a born actor. He came of a pretty well-to-do brahmin family and naturally took to English Education. But his inborn histrionic talent interfered with the course of his studies. He did not however waste his time. He zealously devoted himself to the development of his natural instincts and very early in his career he built up a great reputation as an actor of a very high order. Endowed with a fair knowledge of English, Sanskrit and Telugu and well versed in the principles of Bharatasastra, Suryanarayana easily became a Prince among the Andhra Actors.

He had a very imposing personality, an exquisite

Voice and a clear delivery. Almost from the beginning of his stage career he invariably took up the role of the hero in every play. As Dushyanta in Abhijnana Sakuntalam, as Duryodhana in Draupadivastrapaharanam, as Satyavan in Savitri, as Suyodhana in Venisamhara, Suryanarayana always appears before the mental eye of his contemporaries. It may without being guilty of exaggeration be asserted that in the roles he took up he was not equalled or excelled during his life and is not likely to be hereafter.

Talking of Suryanarayana, one cannot fail to mention the name of Sre Suraneni Papaiah Row Bahadur, Zamindar of Mylavaram who was to a large extent responsible in the development of the Andhra stage. The Balabharati Samajam of Bezwada, founded by the Mylavaram Zamindar was really the Lyceum of the Andhra country and late Suryanarayana was the principal figure therein. In the heyday of Balabharati Samajam, tickets used to be

booked in advance by means of Telegraphic money orders from all parts of the Andhra country to witness the performance of Suryanarayana at Bezwada.

The premature demise of Natyacharya Suryanarayana creates such a great void in the Andhra Stage, as cannot be easily filled up. Nay more—talkies are slowly supplanting the stage and the best histrionic talent of the country is more attracted to the screen than to the stage. The traditions and standards set up by Suryanarayana and his predecessors are not likely to be followed by the rising generation of actors. The classical drama is ignored though not yet totally forgotten. The Andhra country however is indebted to the talkie in that it has preserved to the posterity specimens of the talent of the late Natyacharya in the shape of Dushyanta in Sakuntala and Duryodhana in Draupadivastrapaharana and Rama in Paduka.

May his soul rest in peace!



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CONTENTS.

	Pages
1 Congress and the Hindu Maha-Sabha.—G. V. Subba Rao.	1— 3
2 Finland —D. Trivikrama Rao, LL. B., Barrister-at-Law.	4— 6 6— 7
3 Excess Profits Bill	6— 7
4 Gita Jayanti —K. Subba Rao, B. A., B. L., Advocate	8— 9 10—12
5 Silver Yesterday and To-day	10—12
6 Tirumala Srinivasa Trilinga Maha Vidya Peetham-Ayurve- dam, Attempts to make it up-to-date.—Vaidyaraj Dr. D. S. Avadhany	13—14 14—15
7 Our Idea of Maha Vidya Peetham —Vaidyaraj Dr. D.S. Avadhany	14—15
8 Prabuddha Bharatha or Awakened India	16
9 Andhra Social Life and Orga- nisation. —Baron B. Seshagiri Rao, M. A., PH. D., M. S. A.	17—20
10 German Law and Legislation —Dr. Erich Schinnerer.	21—25
11 The New Pledge —M. V. V. K. Rangachari, Cocanada	26—27 28—32
12 How Hitler made the war.	28—32
13 The Hindu Moslem Civilisation of India	33—48
14 News and Notes	49
15 Editorial Notes	50—51

